

A
TREATISE
CONCERNING
BAPTISM,
AND THE
Lord's Supper.

SHEWING,

K. Glatton

That the true Disciples of Christ are
sent to Baptize Men into the Name of the Fa-
ther, Son, and Holy Ghost; for the Carrying
on of which, Christ is with them, and will be,
to the End of the World.

Also, A Few Words concerning the Lord's Supper;
shewing, that those that Sup with him, are in
his Kingdom.

Matt. 28. 19. *All Power is given unto me in Heaven and
in Earth: Go ye therefore, teach all Nations, baptizing
them in, i. e. into, the Name of the Father, Son, and
Holy Ghost: And I am with you always, even to the
End of the World.*

John 1. 12. *As many as received him, to them he gave
Power to become the Sons of God.*

Acts 1. 8. *Ye shall receive Power, after that the Holy
Ghost is come upon you.*

Rev. 21. 6. *I will give unto him that is athirst, of the
Fountain of the Water of Life freely.*

London. Printed and Sold by T. Sowle, in White-
Hart-Court in Gracious-street, 1695.



TO THE
Unprejudiced READER,

A few Words.

Friendly Reader,

THOU cannot chuse (if thou
be a Man that lives in this
Age, and Northern part of
the World) but be very sensible, that
the Divisions amongst People now is
very great; relating to Christianity;
and yet all seem very Zealous in their
Way, or at least some of all sorts are
much satisfied in their Way; though
there are few know the Way of Peace,
or can tell what that Peace is, which
is the Peace of God, that passeth the
Understanding of all Natural Men,
be they never so highly Learned in
A 2 Tongues,

To the Unprejudiced Reader.

Tongues, Arts and Languages: For it is not Humane Learning that can make Men Spiritual Men, nor bring Men Acquainted with God, or to the Knowledge of God, who is a Spirit; but they that learn Obedience, and live Soberly, Righteously, and Godly in this present evil World, through the Teachings of the Grace of God, and denying Ungodliness and Worldly Lusts; these have a Promise from Christ Jesus in these words, He that doth my Will, shall know of my Doctrine; which suits well with his Testimony, that said, The Secrets of the Lord are with them that fear him: So that they are the best Disciples, best Scholars, best Learned, that have learned to live in Righteousness and true Holiness, and to forsake that which is Evil, and cleave unto that which is Good. But since Babylon, the Mystery of Iniquity, the Mother of Harlots, got upon the Beast, we have seen many a beastly, drunken and unclean

To the Unprejudiced Reader.

clean Man, pretend to be a spiritual Man, and a Minister of the Gospel; and hath not such been cried up, and made great, and bore Rule amongst the People, who have been carried away with his Doctrine; and why? Because he is a greater Scholar, and hath attained the Languages, and can speak, or write, like Pilate, Latin, Greek, and Hebrew: But is he dead to Sin, and alive unto Righteousness, made so unto God through Christ? No, no, if he pleads for Sin term of Life, and is very angry if any Man plead not as he doth, for committing Sin every Day, and all his Life long, yet pretends himself to be a Minister of Christ, and is so acknowledged by the People: But, Can any Man serve two Masters? Christ said, They could not: And, Can any Man be both a Servant of Christ, and a Servant of Sin also? Christ saith, He that commits Sin, is the Servant of Sin: And John, his be-

To the Unprejudiced Reader.

ved Apostle, saith, He that commits Sin, is of the Devil: And in my Judgment it cannot be denied; for Sin was never any Service of God, but of the Devil; and if Men be found in the Devil's Service, and yet say, They are Servants of Christ, What sensible Man will believe them?

*Now, therefore, here is the ground Cause of all our Divisions about Religion, Rebels and Wicked Men that are gone away from God, Christ, the Holy Ghost, and are gone into the Kingdom of Satan, and live in Sin all their Days (for his Kingdom is a Kingdom of Sin) and yet say, They are Servants of Christ Jesus, and the blind People believe them, though their Fruits do manifest them. And these Men, though they be wicked Men, yet they can, like the Magicians of Egypt, imitate Moses, and imitate John the Baptist; yet
they*

To the Unprejudiced Reader.

they bring forth nothing but what dies of it self; for there is nothing of the Power and Life of God in it, no Vertue of Christ; so it doth People no good, but leaves them as full of Corruption as it found them; yet it pleaseth People to have Pillows sewed under their Arm-holes, and to be smoothed over, and cry, Peace, Peace, when there is no Peace with God, no Peace of Conscience; so People goes on into the Pit, because they believe Lyes, and take Sprinkling of Infants to be Christ's Baptism, and call it so; and say, Christ did In-stitute it; and by it Children are made Children of God; and like- wise say, That Bread and Wine is the Lord's Supper; and, That he Instituted it; and yet all of them, by all their Art, cannot prove their Practice; therefore, for thy sake, these following Lines are sent forth, which I expect will sore offend Babylon's Merchants; but God is Judge in
A. 4. Heaven,

To the Unprejudiced Reader.

Heaven, and will plead my Cause;
so that if thou find Profit in them,
then my End, in Writing them, is
answered. I pray God open thy Eyes,
and cause his Day-spring from on
High to visit thee, and many more.
Oh that his Kingdom may come!
Yea, come Lord Jesus, come quick-
ly, and set up thy Kingdom of Righ-
teousness and Peace; and thy Will
be done in Earth as it is in Hea-
ven. Amen.

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A
TREATISE
O F
Baptism, &c.

OUR Lord Jesus Christ, when he was about to leave his Disciples, as to that manner or way of Appearance, which he had been in, in the form of a Servant with them, and had so fulfilled all those things spoken of, and required by the Law and the Prophets, so near as when he was about to finish them, and leave the World, he then not only prayed fervently for them, but also spoke very sweetly and comfortably to them, as may be seen at large in *John* 14, 15, 16, 17 Chapters, giving them many holy Exhortations and Commands: He also washed the Disciples Feet; and when he had so done, he said unto them, *Know ye what I have done to you? Ye call me Lord and Master, and-ye say well, for so I am: If I then your Lord*

and Master have washed your Feet, ye ought also to wash one another's Feet; for I have given you an Example, that you should do as I have done to you.

Now tho' here is both Command and Example for washing one another's Feet, yet how little is this regarded, or observed by our Dippers or Sprinklers with or into Water? How can they pass by this, which was so plainly and positively commanded, and began by him who was their Lord and Master, and used such a plain and full Argument to urge them to do as he had done to them? I say, what Reason can be shown for the laying it wholly aside, and upholding their Dipping into, or Sprinkling with Water? Altho' we find not one word in all the Holy Scripture, that ever our Lord dipped or sprinkled any with or into Water; or that ever he commanded his Disciples to dip or sprinkle either Men, Women, or Infants.

But to see Men leap over this, of *washing of Feet*, that was both done by Christ Jesus, and commanded to be done by his Disciples, telling them, They ought to do as he had done unto them; and yet this to be laid wholly aside, and Dipping and Sprinkling in or with Water, pleaded so
highly

highly for, as a Gospel-Ordinance in the Church, to remain to the end of the World; without either Precept, Example, or Command from Christ Jesus, to be found in all the Holy Scriptures: This indeed is cause of Admiration, Grief and Sorrow of Heart. For he gave them many precious Commandments, one of which he calls a New Commandment, That they should love one another, as (said he) *I have loved you, that you also love one another: For by this shall all Men know that you are my Disciples, if ye have Love one to another: And if ye love me, keep my Commandments. Again, Believe me, that I am in the Father, and the Father in me: Abide in me, and I in you; as the Branch cannot bear fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me. Without me ye can do nothing. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you: As the Father hath loved me, so I have loved you; continue ye in my love. If ye keep my Commandments, ye shall abide in my love; and this is my Commandment, that ye love one another, as I have loved you; and these things I command you, that ye love one another.*

After he tells them of the Coming of the Spirit of Truth, saying, *He shall testify of me, and ye also shall bear witness;* and said, *Hitherto ye have asked nothing in my Name: Ask, and ye shall receive, that your Joy may be full.* In all this, here is nothing said, much less commanded, for Water-Baptism; nor doth *Matthew, Mark* and *Luke*, make mention of Water-Baptism, being either commanded or practised by Christ-Jesus: Nor can we find that ever our Lord took notice of it at any time; so as he himself to Baptize, or to command any Man (after *John*) to Baptize into Water.

And in *Acts*, the first Chapter, the Apostle begins thus, *The former Treatise have I made of all that Jesus began to do and to teach, until the day he was taken up;* and yet not one word in all this, that Jesus did ever baptize any, or said to any of his Followers, Baptize into Water: So that we cannot find, that amongst all he began to say and do, until the day he was taken up, he ever said or did that.

The Apostle goes on farther, saying, *After he through the Holy Ghost had given Commandment to us, to whom he shewed himself after his Passion, speaking to them of the things appertaining to the Kingdom of God:*
And

And what not one word of Water-Baptism, nor one Command given for that? Let the Apostle answer; *And Christ being assembled with them, commanded them, that they should not depart from Jerusalem, but wait for the Promise of the Father, which, said he, you have heard of me: For John verily baptized with Water, but ye shall be baptized with the Holy Ghost not many days hence: But he doth not say, John baptized with Water; and do you so also? No such word. But Verse 8. Ye shall receive Power, after the Holy Ghost is come upon you; and ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the Earth.* So that it seems clear to me, that John's Water-Baptism did not impower them to be Witnesses unto Christ, through the whole World; therefore there was need of such a Baptism, as would fit them, or impower them, for the Work the Lord had for them to do: No, John knew that; when he said, *I baptize with Water, but there comes one after me, who is preferred before me; he shall baptize you with the Holy Ghost, &c. His Fan is in his hand, (his Power is in his hand) thorowly to purge his Floor, to gather his Wheat into his Garner, and to burn up th*

the Chaff with unquenchable Fire. But there is not that power in Water, to fan, and throughly purge, nor to empower Men to be Witnesses to Christ, to the uttermost parts of the Earth. Well, *John* baptized with Water, not with the Holy Ghost, *Acts* 19.2,3. They that had been baptized unto *John's* Baptism, had not so much as heard *whether there was any Holy Ghost*: But Christ baptizes with the Holy Ghost, not with Elementary Water, *John* 1. 26, 33. but tells them, *John* did, *Acts* 1. 5. But do not find, that ever Christ did, or commanded his Disciples so to do; but tells them, they should be baptized with the Holy Ghost; but did not command them at all to baptize with Water, either before or after his Passion. Methinks Reason it self tells us, that had our Lord intended Water-Baptism should have continued unto the end of the World, he would have said so, when he spoke of it to them, at such a Juncture as this was, *Acts* 1. But instead of that, he tells them of another, which he knew far exceeded *John's*; for *John's* was but the Type and Figure, this the Substance, and would fit them for the Work of God, which is a Spiritual Work, and is
only

only done in and by the Spirit and Power of God: For when they were baptized with the Holy Ghost, they received Power, and did stand up true Witnesses unto Christ Jesus. Oh! It's worthy our Observations, how Christ tells them, They should receive Power, after the Holy Ghost was come upon them, and should be Witnesses, &c. So it's clear, John's Baptism left them short of Power, and of the Holy Spirit also; but Christ's Baptism impowered them to be Witnesses, after they had it: And all that fall short of this Baptism of Christ, fall short of Power to be Living Witnesses for Christ.

Therefore the Apostles tarried at Jerusalem, and waited, as they were commanded, for the Baptism of Christ; and did not run in their own Will or Wisdom, or in their own Name or Strength, to bear witness to him, or to preach him to all Nations, but stay'd until they were made able to go in the Spirit and Power of God, and with words the Holy Ghost gave them.

Object. *But it's objected from Matt. 28. 19. Go teach all Nations, baptizing them in (or into) the Name of the Father, Son, and Holy Ghost; and, says some, this is Water-Baptism.*

Answe-

Answ. But for the sake of the Honest Enquirer, let us consider :

First, Here is no Water mentioned in this place, therefore no ground for such an Objection. The great Apostle of the *Gentiles* understood it not at all to relate to Water-Baptism; as is clear from his own words, 1. Cor. 1. 11. *Christ sent me not to Baptize, but to Preach the Gospel;* and we never read that he baptized any with Water after: But in Vers. 23. saith, *We preach Christ crucified, to the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God.* Consider, if Christ be not sufficient without Water-Baptism; take the Apostle's words, in Vers. 30, 31. *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification and Redemption; that as it is written, Let him that glorieth, glory in the Lord.* Here Christ alone is exalted and preached to be all we have to glory in, and enough too; for in him all Fulness dwells.

Secondly, Is it not plain and full, that Water-Baptism is not at all intended, *Matt. 28. 19.* for Christ saith plainly, *Go teach all Nations, Baptizing them in (or them*

them into) *in the Name of the Father, Son, and Holy Ghost.* Here is a vast difference between Men being baptized into outward Water, and sent to Baptize into the Name of the Father, Son, and Holy Ghost; for they were now to enter upon a more Excellent Baptism; they had been Baptizing with Water before that, but now they were to be Baptized into the Name, Spirit and Power of God; that then they therein might be Instrumental in Christ's Hand, who was, and would be with them to the End of the World, for the Baptizing others into this Name, that believed through their Word.

Thirdly, Christ knew, that in his Name they would be made capable both to speak, to go, and to Baptize Men effectually. *Hitherto*, saith Christ, *ye have asked nothing in my Name*; but bids them ask. And a little before, *Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, he shall give it you.* So it's clear, Christ's Mind was to have them acquainted with, and baptized into, the Name of the Father, Son, and Holy Ghost, John 16. 23. So in his Prayer, John 17. 6. he saith, *I have manifested thy Name unto the Men which thou gavest me*: What is

is here meant by this Name? Is it not his Power? Had not the great and holy Power of God been made manifest unto them, that had been with him, and seen his Mighty Works, raising the Dead, healing the Sick, cleansing Lepers, opening Blind Eyes, making the Dumb to speak, the Deaf to hear, the Lame to walk, casting out Devils, turning Water into Wine, feeding Thousands with few Loaves and Fishes: Did not these Works plainly manifest the Lord's Power, or Name, that is above every Name. So in Vers. 11. he prayeth thus: *Holy Father, keep through thy own Name, those whom thou hast given me, that they may be one as we are.* Vers. 12. *While I was with them in the World, I kept them in thy Name.* And Vers. 26. *I have declared unto them thy Name, and will declare it, that the Love wherewith thou hast loved me may be in them, and I in them.*

Now, is it not plain from all this, that the Name is the Power; so he had kept kept them in the Power, had manifested the Power unto them, or declared the Power, and would declare it.

So the Power of the Father, Son, and Spirit, is manifested, declared, and made known unto them that receive Christ Jesus,

Jesus, and are baptized into him, into his Name; Power, Spirit, &c. and these know the Love of God made manifest in them, and to them. So now Christ Jesus, in *Matt. 28.* spake unto them, saying, *All Power is given unto me, both in Heaven and in Earth; Go ye therefore and teach all Nations, Baptizing them into the Name, &c.* Now the word, *Go ye therefore,* seems to carry with it a plain Demonstration of Christ's Mind, that now all Power was his, both in Heaven and in Earth; he would therefore have all Nations both taught and brought into his Power, and baptized into it, so as to be saved by it: *For there is no other Power, or Name, by which any can be saved, but by the Power or Name of Jesus; for all Power is his, both in Heaven and in Earth:* This was a great Work; but for their Incouragement, he also tells them, *Lo I am with you always, even to the end of the World.* And surely I may say, if he be with his People to the end, what is it that can be too hard for him, and them he makes use of? For all Power is with them; *For as many as receive him, to them he gives Power to become the Sons of God,* according to *John 1. 12.* Even to them that believe in his Name. These are they that are baptized,

tized, Dipped or Plunged into his Power or Name; yea, into Christ, and have put him on, and in him are one, whether they be *Jews* or *Greeks*, Male or Female, all are one in Christ Jesus, and Christ is one in all, *Gal. 3. 27.* These are in Christ *New Creatures*, and come forth in his Name, to the Glory and Honour of him, whose is the Power, for him only hath God exalted, and given him a Name or Power above every Name; yea, a more excellent Name than Angels, *Heb. 1. 4.*

It's said, *He that Sanctifieth, and they who are Sanctified, are all of one; for which Cause he is not ashamed to call them Brethren.* And when he appeared unto Paul, he said, *I have appeared unto thee for this purpose, to make thee a Minister, and a Witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the People, and from the Gentiles, unto whom now I send thee, to open their Eyes (a great work) and turn them from Darkness to Light, and from the Power of Satan unto God, that they may receive Remission of Sins, and an Inheritance amongst them that are Sanctified by Faith that is in me, Acts 26. 16, 17, 18.* Here is not Figures or Shadows mention'd (no) here is good things themselves;

themselves; to have Eyes opened is very good, to be turned from Satan's Power to God, to have Remission of Sins, to be Sanctified, and receive the Inheritance of such as are Sanctified, is very good, durable Riches indeed; Faith in Christ is very Good and Precious; Glory to him for ever: But not one word of sending him back again to the Figure, viz. John's Water-Baptism; nor have them, who are in Chief, to whom all Power is given, any need of it. And pray, if they had, what would it do for them? Can it reach either Heart or Conscience? What good Fruits follow our Sprinkling of Infants, and Dippers? Can any Sanctifie but Christ? Doth not the Apostle say, as before, *He that Sanctifieth, and they who are Sanctified, are all of one?* Heb. 2. 11, 12. *For which cause he is not ashamed to call them Brethren.* So Christ is the Washer, Sanctifier, and Purifier of all his Brethren, and Members of his Body, or Church and People, and nothing else can; for as the Work is his, so the Power is his, and the Glory of the Power is due to him who is Greater than John, &c. So if Christ wash thee not, thou hast no part in him, John 13.8. And without Blood there is no Remission, Heb. 9.22.

It's

It's the Blood of Christ that cleanseth us from all Sin, 1 John 1. 7, 9. Rev. 1. 5.

Now it's clear from that full and clear Declaration of Christ, to this Apostle of the *Gentiles*, what he sent him to do, and what Christ's Mind was to have done ; and did he send the rest of the Apostles with any less Authority ? Or to do any other Work ? And is not this a more excellent Work, *To turn People from Darknss to Light, and from Satan's Power unto God* ; than to turn Men into Water, or to sprinkle Water in the Faces of Infants ; and then say, They are Sanctified, and Changed, Regenerated, and Born again, made new Creatures, yea, Children of God, Members of Christ, Inheritors of God's Kingdom ; and promise to deny the Devil and all his Works, the Poms and Vanities of this wicked World, the sinful Lusts of the Flesh, with all the Desires of the same, so that they will not follow, nor be led by them ? And also, that they will believe all the Articles of the Christian Faith, and keep God's holy Will and Commandments, and walk in the same all the Days of their Life ? Doth not this set Christ aside, and render him useles, and ascribe that to Water-Baptism, nay, to Sprinkling, that's
all

all wholly due to Christ, as before is proved? Oh where had you Commission for these things? Who sent you, that run in to these things? Shew us one tittle of any Command (or Example for Sprinkling) in all the Scripture; how dare you say, all these things are done by sprinkling Water in the Face of Infants; and yet say, there is none free from Sin on this side the Grave? Are not New Creatures the Children of God, Members of Christ, Inheritors of God's Kingdom, and deny the Devil, and all his Works, the Poms and Vanities of this wicked World, the sinful Lusts of the Flesh, with all the desires of the same; so that they will not follow, nor be led by them; and believe all the Articles of the Christian Faith, and keeps God's Holy Will and Commandments, and walk in the same all their days? I say, Are not these free from Sin, that begin thus, when they enter into the World, and continue to their Lives end. Oh consider these things, People, you that read, and see how you are led, and how the same Men that lead you thus to promise and avow, teach you all your lives long to say, You do those things you ought not, and leave those things undone you ought to do, and

and are miserable Sinners, or Offenders, having no Health in you. Can Children of God, Members of Christ, be miserable Sinners then, when they are in a Child's State, and Members of Christ? What Rule, what Tittle of a Word can be shewed for these things in all Holy Scripture? Is it not sadly to be lamented, that People should be fed with Husk, when there is Bread enough in God's House, and to spare? But *Paul* was sent upon a more profitable Work; and all that are sent of God, are sent to *Turn People from Darknes to Light, and from Satan's Power unto God.* Oh, how few appear to be thus turned amongst the Professors of our Age: So it's clear, what Christ sent *Paul* to do; for *Paul* saith, *He sent me not to baptize, 1 Cor. 1. 17. but to preach the Gospel.* Now if *Paul* was not sent to Baptize, as it's clear he was not, how then can we think in Reason, that others were? For he was not behind the chiefest of the Apostles, as he himself affirms: But he must needs be behind them, if their Commission was larger than his; but if not, then it's strange how *Paul* could miss of having a share in that Commission, *Matt. 28.* If it was a Commission for Water-Baptism

tism to them, it must needs be so either to him, or else he had no share in it; and if he had no share in it, then he was behind the other Apostles in that.

Now, that that in *Mat. 28.* was a Commission for Water-Dipping and Sprinkling, I deny; neither did *Paul* understand it so at all; for had he, he would not, nor could not have said as he did; but I say, if it was, and he had no share in it, how comes Men in our times to have Power from *Mat. 28.* to Dip and Sprinkle? For *Paul* had none; therefore let them tell us plainly, or cease from deceiving the People. But again, we find that *Paul* Preached the Baptism of *Christ*, and shews what it is very plainly, in *Rom. 6. 3.* Know ye not that so many of us as were Baptized into (mark, into) *Jesus Christ*, were Baptized into his death; therefore we are buried with him by Baptism into death, that like as *Christ* was raised up from the dead by the Glory of the Father, even so we also should walk in newness of life. For if we have been planted together into the likeness of his Death, we shall be also in the likeness of his Resurrection; knowing this, that our Old Man is Crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for be

that is dead, is free from sin. And verse 17. God be thanked, that ye were the servants of sin; but ye have obeyed from the Heart, that Form of Doctrine which was delivered you. Vers. 18. Being then made free from sin, ye became the servants of Righteousness. Vers. 22. But now being made free from sin, and become servants to God, ye have your Fruit unto Holiness, and the end Everlasting Life; for the wages of sin is Death, but the Gift of God is Eternal Life, through Jesus Christ our Lord. Come People, all you that read this, see if you yet know this Baptism into Christ, into Death to sin, and know the Old Man Crucified, and put off, and Christ the New Man put on, that sets free from sin, and makes Men Servants of God in Righteousness: This Baptism is effectual to Salvation; this is that we have all need of to be baptized with; and if this Baptism be not known by us, we fall short of freedom from sin, and then the wages of sin is death, but the gift of God is Eternal Life through Jesus Christ; so in Christ is Life Eternal; and they that are Baptized into Christ, puts him on, abides in him, are alive unto God in him, and dead to sin; as the Apostle saith in the 2d verse, *How shall we that are dead to sin, live any longer therein?*

17. therein? There is surely a vast difference
 ts of betwixt those that live in Christ, and
 that those that live in sin.

you. This is a fanning Baptism, a cleansing
 e be- purifying Baptism; this *Paul* speaks of a-
 22. gain in 1 Cor. 12. 13. *By one Spirit we are*
 come all baptized into one Body, and have been all
 Ho- made to drink into one Spirit; this makes all
 r the People in Christ Jesus one; and this *Paul*
 od is saith again, *There is one Lord, one Faith, one*
 Lord. Baptism, Eph. 4. 5. Now *Paul* wholly as-
 see scribes the initiating (or bringing in) of
 rist, all Men, whether *Jew* or *Greek*, Bond or
 Man Free, Male or Female, into the Church,
 the or into the Body of Christ, which is
 sin, the Church, unto the Baptism of Christ,
 igh- by his own Spirit; and tells us again in
 I to Eph. 4. 4, 5. *There is one Body, and one Spi-*
 d of rit, even as you are called in, one Hope, one
 tism Lord, one Faith, one Baptism, one God and
 ree- Father of all.

in is Now had *Paul* looked upon *John's*
 Life Baptism to have been Commanded, *Mat.*
 Life 28. 19. and so must have been in place
 into to the end of the World, how could he
 are pass it by, and only say, there is one
 sin; Baptism? For *John* did baptize into Wa-
 How ter; and it was a Baptism, a real Dip-
 nger ping or Plunging into Water, and so a
 ein? real Baptism was *John's*. B 2 And

And Christ's Baptism is a real Baptism, a real Dipping or Plunging into his pure Name, Power, Spirit, yea into Christ, so as to put him on, and to be as Branches in the Vine, and to walk in him; in his Spirit, in his Life, Love, Light, &c. yea, to be what we are in Christ, and to do whatsoever we do in the Name of Christ; so then is not here two Baptisms? And if one be not the Figure, Fore-runner of the other, and gave place to it, but are both Figure and Substance, Servant and Son, continued together to the end of the World, How could *Paul* misfay-
ing, There is one Lord, one Faith, and two Baptisms? But it's clear he said otherwise, who said, *He could do nothing against the Truth, but for it.* And both *Moses* and *Elias*, or *John the Baptist*, were suddenly taken away, in the Mount, upon the Motion made for three Tabernacles, and Christ only left; and the word was, *This is my beloved Son, in whom I am well pleased, hear him;* so here Christ alone is Exalted over all, and hath all Power.

Objection, *But say some, He doth not say there is but one Baptism.*

Answer, Nor doth he say, there is but one God, but one Lord, but one Faith, but

one

one Hope, &c. What then? May we say there is any more? God forbid.

No doubt but *Paul* knew what he said, and that *John's* Baptism was but a Figure, and was observed in it's time and place, but when the Substance came, the Shadows were decreasing and passing away; though I do not say that the Apostle did see all Figures, Shadows, and Types, actually at an end, so soon as it came; no more did they immediately see that in *Mat. 28. Go ye therefore teach all Nations, did take in Gentiles as well as Jews: For it's clear from Acts. 10. 11. that neither Peter, nor the Apostles at Jerusalem, did all fully see until then, that God is no respecter of persons, that in every nation he that fears God, and works Righteousness, is accepted of him; and when Paul clearly saw, he had a mind the People of God should see also, viz. that the fulness of time was come; pray what fulness was this? Was it not the Figures, Shadows, and Types of the Law, which had their full time when Christ was offered up, and must now have place no longer, but give place to the Son, the Heir, that redeems out of all Bondage, and gives us to receive the*

Adoption of Sons, even the Spirit of Adoption, into our Hearts, by which we cry Abba Father?

And the Son abides for ever, hath an unchangeable Priesthood, and is Heir of all things; and we in him being Sons, are Heirs of God, and Joint-Heirs with Christ; so no longer under Servants, Tutors, or Governours, but are by Christ redeemed unto God, to walk with him, and worship him in Spirit and in Truth.

But saith this Apostle again, *Verse 9.* Now, after you have known God, or rather are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in Bondage? Can outward Water be excluded out of this Sentence? Is it not as weak and beggarly as other Elements are? And if this had not been in his Eye as well as others, would he have been so general in that word *Elements*, and take no care to preserve Water in use, if it was to be used to the end of the World? For it is no more than an Element.

Object. But some may object, these Galatians were for entangling themselves, with observing days, times, months, years, circumcision, &c.

Ans.

Answ. I answer, It's very plain, to un-
 byassed Men, that this Apostle of the
Gentiles never used one word to shew any
 more regard or respect to Water-Bap-
 tism, than to any other Figures and Sha-
 dows; and it is no more, nor ever was
 any more than a bare Figure; and why
 it must have place with the Substance,
 and not give place now, as all other Fi-
 gures must, I see no sound Reason for.
 But he tells these *Galatians* further, Chap.
 4. 4. *When the fullness of time was come,*
(what then?) God sent his son, (well then)
ye are no longer under Servants, Tutors,
&c. for God hath highly exalted his Son,
and given him all Power both in Hea-
ven and in Earth, that in all things he
may have the Preheminence. It's true;
but is Christ only (without any thing
else being joined unto him) all in all, un-
to all Mankind? I answer, Yea; and Paul
tells these very People, Chap. 3. 26, 27,
28. Ye are all the Children of God by
Faith in Christ Jesus, for as many of you
as have been Baptized into Christ, have
put on Christ; there is neither Jew nor
Greek, Bond nor Free, Male nor Female, for
ye are all one in Christ Jesus; and if Christ's,
then are ye Abraham's seed, and Heirs ac-

according to promise. And in Ephes. 1. 7, to the 12th Verse, *We have Redemption through his Blood, the forgiveness of sins, according to the riches of his Grace; wherein he hath abounded towards us, having made known unto us the Mystery of his Will, that in the Dispensation of the fullness of times, he might gather together in one, all things in Christ, both which are in Heaven, and which are on Earth, even in him: Here Christ is preached, and Christ only, in him it pleased the Father that all fullness should dwell, and him only hath God Exalted to be both King and Priest, to give repentance and remission of sin; Oh! did Men know God, know Christ Jesus, know the Holy Spirit of Life, that was before all Types, Figures, and Shadows were, they would not turn from, or desire again to be in Bondage, unto weak and beggarly Elements, that cannot make such as come thereunto perfect, as pertaining to the Conscience; but now here is one come, that can, and hath by one Offering perfected for ever, them that are Sanctified by him; and saves to the utmost, all them that come unto God by him: so that now in Christ Jesus we who were some times afar off, are made near. How? By the Blood of Christ,*
Ephes.

Ephes. 2. 13. So it's in Christ Jesus that nearness to God is known, even by his Blood: Read that can. Blessed be God, many at this day can read experimentally, and knows a being near unto God in Christ. O that many could! For he is our Peace, who hath made One both Jew and Gentile, having abolished in his Flesh the Enmity, the Law of Ordinances, to make in himself of twain one new Man, that he might reconcile both unto God in one Body, by the Cross.

And came and Preached Peace unto them that were afar off, and unto them that were near; so that through him, we both have access by one Spirit unto the Father.

Now here is plainly Pointed forth the Way to God, the Truth and the Life, no Man comes unto the Father, but by me, said Christ; so neither John nor Moses, nor any other but Christ can bring Men to God: Nor doth Christ Jesus need any of them all, for all Power is his, There is no other Name given under Heaven by which we can be saved, but by the Name of Jesus Christ, Acts 4. 12.

Mark this, The Name of Jesus; what if he had said, the Power of Jesus? But

can any be saved by his Name, except they be in it; Salvation is in it, & those that are Baptized into the Name of Father, Son and Spirit, are in that which saves; and it is remarkable, that Christ did not say, go teach all Nations, and Baptize them in the Name Father, Son, and Holy Ghost, but, *Go teach all Nations, Baptizing them (ἐν τῷ ὀνόματι τοῦ) into the name of (mark) the Father, Son, and Holy Ghost*: Is it not plain from hence, that by Name is meant the Power of the Father, Son and Spirit? Again, Christ told his Followers, Mat. 18. 20. *That where two or three are gathered together in my Name, there am I in the midst of them*; what else is here intended, but them that meet in his Power, and are exercised in his Power? And Pray how can any meet in his Name or Power, if they be not in it? Oh that Men would meet in this Name, they would not want power to Pray, Preach, and Praise God, nor need to make ready before-hand what they intend to say; no, this bows Men in Spirit, and brings them to wait in hope; and the feeling of this Living Name, makes Men true Worshipers in Spirit; for they feel it to be a Heart-changing, melting Power, and a Soul-sanctifying

sanctifying, Enamouring Name, far excellling all other Names or Powers; and these reverence his Pure Name, and extol it in their Hearts, are true Worshipers and Adorers of it, and of him whose Name it is. But what Benefit can those have that meet out of this Name, and carry on a form of Godliness and Worship, but deny the power, and content themselves to go on in a form, without the power, all the Days of their Lives; and pray, what are these? These are such as the Apostle bids us turn away from, *2 Tim. 3. 5.* For they name the Name of Christ, but do not depart from Iniquity, but live in Sin all their Days, and in the Power of Darknes, by which they are kept in Bondage, because they come not to know the Name of Jesus, and Faith in his Name, and being Baptized thereunto; these say and do not, like the *Pharisees*; these are Enemies to Christ Jesus, their own Souls, and all Mankind; These love the Wages of Unrighteousness, and go in the way of *Balaam* for Gifts and Rewards. *Paul* said, He sought not theirs, but them, *2 Cor. 12. 14.* But these seek theirs, but not them. *Paul* laboured that their Faith might not stand in the

the Wisdom of Man, but in the Power of God, or Name of God; is it not all One, or Name of Jesus? *1 Cor. 2. 5.* But these come in the Wisdom of Man, and with words Man's Wisdom teacheth, and brings People no further than that wherein themselves stand; and so the Faith of People stands in the foolish Wisdom of Men, and not in the Power of God; and therefore these Men get power over People, by their Wisdom, and leads them away from the appearance of Christ in themselves, Who is the only Potentate Lord of Lords, and King of Kings, *1 Tim. 6. 15.* So the Name of the Lord is a strong Tower, the Righteous runneth into it, and are safe, *Prov. 18. 10.* The true Church knew it in old Time, that this holy Name of Christ was sweet, and said, *Thy Name is as Ointment poured forth, therefore do the Virgins love thee, Cant. 1. 3.* And so the Apostle testified, how God anointed Jesus of Nazareth with the Holy Ghost, and with Power, *Acts 10. 38.* This is that Holy Name unto which every Knee must bow, both in Heaven, and in Earth; for it is above every Name, *Phil. 2. 9, 10.* So the Apostles were Baptized with the Holy Ghost, into this precious Name:

And

And when the Holy Ghost was come down upon them, and sat upon them, as in *Acts* 2. 3. then they appeared boldly in the Power, or Name and Spirit of Jesus; and Verse 4. *They were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance.* Now they spoke with new Tongues, that was touched with a Coal from the Altar; so they went out in this Living Power and Spirit, and in this they preached the Gospel; and taught all People that heard them, in every Nation where they came; and the Name of Christ was mightily glorified, many being so reached in their Understandings, that they came to see their own state and condition inwardly, and were pricked to the very Heart, and cried out, *Men and Brethren, what shall we do to be saved?* Yea, they spoke so, that many believed, both Men and Women, yea, great multitudes both of *Jews* and *Greeks*, *Acts* 14. were not able to resist the wisdom, and the Spirit, by which *Stephen* spoke, *Acts* 6. 10. And with great power the Apostles bare witness of the Resurrection, *Acts* 4. 33. So they stood in the Power of God, preached, prayed and praised God in his
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own Power; and in *Acts* 4. they lift up their voice with one accord, and prayed unto the Lord, that he would grant unto his Servants, that with all boldness they may speak thy word, by stretching out thy Hand to heal; and that Signs and Wonders may be done by the Name of thy Holy Child Jesus, Verse 30. And *Paul* preached boldly in the Name of Jesus, Ch. 9. 27. And what did they preach? They preached Jesus Christ, Ch. 2. 36. & Ch. 3. 20. Likewise in the Name of Jesus Christ, the lame Man was made able to leap, walk, and praise God: It was not by their own Power or Holiness that he was made to walk; no, it was by the Name of the Prince of Life, Christ Jesus; and the Faith that comes by him, gave the lame Man perfect soundness, Ch. 3. 6, 12, 18. Even as *Peter* said, *In the Name of Jesus Christ of Nazareth, rise up and walk*; so the Lord was with them, and wrought mightily, and manifested his great Power in them and with them: So the Apostles declared the Work was done by the Lord, Chap. 14. 27. When *Paul* had bidden the Impotent Man, *Stand upright on thy Feet*, he leaped and walked, and came and rehearsed to the Church, all that God

God had done with them, and how he had opened a Door of Faith unto the Gentiles : And likewise in Chap. 15. 4. when they came unto *Jerusalem*, & were received of the Church there, and of the Apostles and Elders, they declared all things that God had done with them ; so the Lord being with them, as he is at this Day with his Ministers, who is the strength of his People ; it is Christ the great Power of God that reaches the Hearts and Souls of People, through his Vessels, or Instruments and Servants ; so the Work is the Lord's, done by him, and carried on in and by his Spirit, Power and Wisdom ; so the Glory of the Power is due to him : For Men, as Men, are not sufficient for these things, nor of themselves are able to think a good thought, *2Cor. 3. 5.* Nor without Christ, who hath all Power, we, as men, can do nothing, *Job. 15. 5.* Neither can any Man receive any thing but what is given him from above, *John 3. 27.* So all Boasting is excluded ; for it is the Power of God that is with Men, rests upon Men, and works in Men, for Men, and by Men, and is sufficient to all, and for all, in every Work and Service the Lord requires.

So

So that all that live and abide in the Name of the Lord, and do what they do in it ; they do it to his Praise and Glory.

By this time I hope it's clear, that the Name is the Power, and that the Lord that sent them to teach all Nations, Baptizing them into the Name, &c. did go with them, and according to his Promise he is with them, that are sent forth of him, and will be to the end of the World, and is the Baptizer of Men into his own Name, Spirit, Life, Light and Love ; and it's also clear, that those whom he thus Baptizeth, he sends them forth, goes with them, and makes them Instrumental in his own Name, Power, Spirit, Life, Light and Love, for the Baptizing of others into the same ; so that all those that do run to preach and teach, before they be Baptized with this Baptism of Christ Jesus, they run before they be sent, and therefore they cannot, nor do not profit the People at all ; neither do they know Christ, or his Name ; nor have heard his Voice, or seen his Appearance to their Joy

Object. But some object, and say, *There was some method to be used, or means for the effecting this Baptism.*

Ans.

Ans^r. I Answer, Yea ; and if we observe Christ's words, *Go teach all Nations, Baptizing them, &c.* So whilst Men are teaching in the Name, there is a baptizing into the Name, Experimentally witnessed and felt by such as hear the Word, believe it, and receive it in Love.

Oh blessed be God, there are many at this Day can Seal to this Truth, that whilst Men stand up and teach in the Name of God, behold the Name of Christ the Power of God comes over many, sometimes most, if not all, in the Assembly ; and are so deeply dipped or plunged into it, that they are much tendered, melted, shaken and broken, and laid very low before the Lord, whose Power alone makes his people a willing People in the Day of his power ; for it's he that works all his own Works in us and for us, both to will and to do of his own good Pleasure. Therefore let all Flesh be silent before the Lord, for the Flesh profits nothing, it is the Spirit that quickens ; the words that I speak unto you, said Christ, they are Spirit and Life ; and all that have received him, who is a quickening Spirit, and are alive in him, and in his Spirit, these know his Words, and
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his Voice, from the Voice of Strangers.

Oh what is Man then, out of the Name, Power, and Spirit of Jesus! Or wherein is he to be accounted of! All the Power is Christ's, and the Baptism is Christ's; and Baptized Men are made Instrumental in his Hand, for the carrying on of his Work, that without him can do nothing: For all that is done by them, is done in the ability that God gives; and the Praise is due to God, not to Man: To God over all be it given for ever.

Now Christ being Head of the Body, the true Church, and the Life, Light, Power, Wisdom, Righteousness, yea, all in all in every Member; it's he that brings every Member into it's right place and service in the Church, or Body of Christ, and their Faith stands in his Power and Name, and is one in every Member; so they know one Head, or Lord, and one Faith, which he is the Author and Finisher of, and one Baptism by one Spirit, and one Body, or true Church of Christ; and all are made to drink into one Spirit, and are all fed and nourished by the Head Christ Jesus, the true Vine, in whom every Branch is nourished, fed and kept living, faithful, and fruitful, to his Praise and Glory.

Object.

Object. But say some, *The word, Baptize, signifies to dip or plunge into Water.*

Ans. I grant *John's* Baptism was with Water, but *Christ's* Baptism was with the Holy Ghost, and with Fire, *Mat. 3. 11.* and of a purifying Nature; and *Christ* spoke of the Spirit being in those that believe in him, as a Well of Living Water; and elsewhere, it is called the Spirit of Judgment, and of Burning; and saith the Apostle, *Our God is a consuming Fire*

And Men, as before asserted, are Baptized into *Christ*, and put him on: And let me ask my Reader, Is not God (that's said to be a Consuming Fire) and *Christ*, and his Name and Spirit all one? And doth not the Apostle direct his Epistles to the Church which is in God, the Father of our Lord *Jesus Christ*; see *1 Thess. 1.* and *2 Thess. 1.* And if in God, then in *Christ*; if in *Christ*, then in the Holy Ghost; and if so, then in the Name, yea, in the Life, Light, Love, Wisdom, and Righteousness of God.

But do these Men think. a Man cannot be dipped or plunged into any thing but Water? And are not many plunged into great Sin, Misery, and deep Bondage, Captivity

Captivity and Thralldom ; So that few think, or believe, they can ever get out whilst they live; yea, too many lie here? But what were they of old plunged into, that were Baptized unto *Moses* in the Cloud and Sea? Pray where was *Moses* then? Did not he abide in the Power of God, and in Faith? And was not the *Israelites* got out of the Faith, and out of the Power of God, when they looked back at the Host of *Pharaoh*? And who Baptized them unto *Moses*? Was it not the Lord's Work or Power that brought them to *Moses*, that stood in the Power of God, and in the Living Faith? And they were Baptized unto him, and dipp'd into the same Power and Faith in measure, that he stood and abode in, after they had been out of it, through unbelief and fear of Man. Now he that brought them out of the unbelief then unto *Moses*, into the Living Faith, and out of their own weakness, into his own Power, that abides for ever, is the same that brings his People now (that have been in unbelief, and in great weakness) into the Living Faith and Power of God; and so unto our Spiritual *Moses*, Christ Jesus that goes before his People, and leads them

them out of Spiritual Egypt, Bondage, Captivity and Thralldom, and saves his People (that follow him) from their Sins, and delivers them out of the Hands of their Enemies; so they are with him, and he with them, according to his Promise, and are Baptized into the Name of the Father, Son and Holy Ghost, unto him who is all in all, and hath all Power given him, in Heaven, and in Earth, *Mat. 28.*

Object. But says the Priest, *What outward Act did the Apostles use, when they Baptized with that Baptism, into the Name? &c.*

Ans. I answer, Freely they did, as *Christ* commanded them, *teach*; and as they were bidden: When the Power got hold of any, and came over them, they went on, teaching them to observe all things whatsoever *Christ* commanded them, and they laboured in the work of the Ministry chearfully; and as they preached, the *Holy Ghost* fell upon those that heard them, as in *Acts 10.44.* And the Power of God came over many, and they felt it, and believed in the Lord *Jesus*; so they came to see the Name and Power of *Jesus* to be above every Name or Power, and they believed in it, and stood up

up in it, being baptized into it, they came to witness a Living in his Name Spirit, Life, and Power, &c. and in him (*viz.* Christ Jesus) were made new Creatures; by his Name was he made whole that had been lame, living that had been dead; yea, the Blind came to see, the Deaf to hear, the Dumb to speak, Lepers were made clean, Devils were cast out; and his Name is the same at this Day, tho' few believe in it, or know it; Glory be given to him, whose is the Power, who sits upon the Throne, and to the Lamb, for ever.

Obj. But some may object and say, *Is there nothing to be done in order to Baptize Men into the Name, but to Teach?*

Ans. The word *Teach*, is a great word, and so is the word *Teaching*, and signifies all they did; as Preaching in the Power, as the Spirit gave them utterance and ability; and praying in the Spirit and Power, or asking the Father in Christ's Name, as he bade them, and singing Praises to God in his Spirit and Power, as *Paul* and *Silas* did in Prison, and living Holy, Righteous, Godly, Sober Lives and Conversations, and other Works aforesaid, done in the Spirit, Power or Name of Christ

Christ ; so their Teaching founded far and near ; for what they did, they did it in the Name of the Lord Jesus Christ. So the word *Teach*, and *Teaching*, is of a large extent ; for there is very good and effectual Teaching (*besides preaching verbally*) and the Disciples of Christ taught so then, and do so teach at this Day, as none other can, because God enables them so to do ; for they are all what they are in Christ, and in his Power they do what they do ; as first to love as Brethren indeed, and in truth, is very teaching to all that behold it. Secondly, Not to have a Beggar amongst them is very teaching, and a certain manifestation, that they do love one another : *For by this*, said Christ, *shall all Men know that ye are my Disciples, &c.* and gave a new Commandment, that they should *love one another*, which Command no Man can obey, but as God, who is *love*, doth enable him. Thirdly, Humility and Meekness teach well, and such seek not their own (to become great and high in the World) but the things of Jesus Christ : And this plainly shews, those are like unto him, who are Meek and Lowly ; but Pride is hateful in all, especially those that pretend

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Commission to teach ; for that teaches a wrong thing, and strengthens people in that which is bad, yea, hardens them in it ; like unto the *Pharisees*, who were proud, and loved, the Chief Seats in the Synagogues, and the Highest Rooms at Feasts, walked in long Robes, loved greetings in the Market, and to be called of Men *Rabbi, Rabbi* ; these were Enemies to God, and all good Men ; would neither enter the Kingdom themselves, nor suffer those that would to enter : And surely those that are in the same Spirit, and walk in the same Steps, and bring forth the same Fruits, are no better than they. Fourthly, Men that are what they seem to be, that speaks the truth to their neighbour, and are not Double-Tongued, do not Dissemble nor lie, nor respect Mens Persons, but do justly, and good to them that hates them, and loves Enemies, Prays for them that Persecutes them, and Despitefully uses them ; this is very teaching, and are such things as none can do, but those that are enabled to do them in the Name of Jesus Christ, and by his Holy Name ; but the contrary is very bad, and tends to hurt, and hinders all Nations from coming to be baptized in-

to Christ's Name. Fifthly, In true Compassion to visit the Fatherless and Widows in their Afflictions, and to Relieve the Poor and Needy, to suffer Wrongs, forgive Trespases against us, to visit the Sick, and cloath the Naked, feed the Hungry, and such as are in Prison; to Visit, Feed and Cloath, shews forth Christian Love and Charity, Tenderness, Kindness, Pity, and Compassion; such preach well, and is very teaching before all Nations; but the contrary highly provokes the Holy, Just God, and declares Men to be born after the Flesh, and not of the Spirit, whose Fruits are all good

Oh! how have the Sprinklers manifested themselves in our Day, by laying many in Prison, making Wives like Widows, Children like Fatherless, taking their Bread-Corn from them, and other things by force; and though they pretend to be sent of Christ (who said, *freely ye have received, freely give*;) yet these have given nothing freely, therefore ought to receive nothing; but notwithstanding they will receive and take by force of them they do nothing for, and no People nor Nation can in reason look upon this to be of a right Nature; neither

doth it, nor ever can, bring Honour to the Name of Christ Jesus, but the contrary : But they that are in the Name, Power and Spirit of Christ, they injure no Man, defraud no Man, but are good Examples to all Mankind, and shew forth the Fruits of the Spirit, Love, Joy, Peace, Long-suffering, Gentleness, Meekness, Soberness, Temperance, Purity, Chastity, and Truth, and have Crucified the Flesh, with the Affections and Lust thereof, so are Holy and Righteous People in all Conversation and Godliness in Christ Jesus, and so bring Honour to the Name of Jesus, in whom they live, being Baptized into him, and so into his Power or Name, and are what they are in him, who is all in all ! But alas, for Men to talk, or make mention of the Name of the Lord, who instead of departing from Iniquity, do drink it up as the Ox drinks Water, and are in the Power of Satan, and are Instrumental to plunge one another into sin, and urge their Neighbours to drink in excess, until they be Inflamed, drawing one another into Oaths, Whoredoms, Pride, Malice, Envy, Covetousness, Strife, Contention, Fightings, Bloodshed, and what not that, s
Evil ;

Evil ; these do highly dishonour the Name of Christ before all Nations, and give both *Jews* and *Heathens* occasion to Blaspheme that Holy Name of Jesus, which they make Profession of ; these can say well, but alas ! they do ill ; pretend unto great things, but live ill ; talk, yea, may be, preach against Pride, yet live in it ; against Cruelty and Oppression, and yet live in it ; in a Word, against Sin, Iniquity and Transgression, yet live in it, and so strengthen those in it that hear them, talk and Preach against it (by their living in it) these have Words without good Works, yea, Faith without Works ; say well, and do ill, have a form (I do not say a form of Godliness) but deny the Power ; so are like those of old, who said, they were *Jews*, but were not, with whom God was highly displeased, *Revel.*

These are Enemies to the Name of Christ, do not know it, nor what it is to be Baptized into it ; no, it's a Mystery hid from those Wise, and Learned, Prudent Ones, but made known to Babes, who are Born again of Incorruptible Seed, the Word of God, that lives and abides for ever ; these are Children of

God in Christ Jesus, have love to God and one to another, yea, to all Men; do good to all, but no harm to any; prays for all, in the Love of God; and are as Candles upon Tables, as Lights in the World, who live, worship, and walk with God in his own Name, and are taught of God; so they meet in his pure Name, pray, preach, sing and rejoyce in the Name of the Lord, and in the Power of his Might, and so are saved, sanctified, justified, kept and preserved in his Living Name, a Living People to praise him, who is God of the Living, not of the Dead: These know Christ to be with them, and make use of them, and in his own Power makes them Instrumental for to Disciple People, and Baptize them into the same Power. And so the whole Life of Christ's Apostles, Disciples and Messengers, is of a preaching, teaching Nature; and those that are not called to Preach or Declare Verbally in Meetings, are also in the same Power enabled to preach and reach in Life and Conversation; and so all the people of God are Baptized into the Name of the Father, Son and Holy Ghost, and so into one Body, by Christ the Second

cond *Adam*, the Lord from Heaven, a Quickning Spirit, and are all one in him. Now this Baptism is beyond the reach of all *Babylon's* Merchants, they cannot Sell this, they have no part nor lot in this; no more than *Simon Magus* had, who thought the Gift of God might be bought for, or purchased with Money; no, it is Christ's Baptism, done alone by his own Arm and Power: To him be praise for ever.

Object. But because the word Baptize, doth signify to dip or plunge, 'tis generally thought, by many People, that therefore it must be Water.

Ans. There is a Spiritual Baptism, and a Temporal, or Outward with Water, which in the New Testament is called *John's* Baptism; which Temporal or Outward Baptism Men can imitate, but the Inward Baptism of the Holy Ghost and Fire, none knows but them that have it: And this throughout the Scriptures is call'd the Baptism of Christ. And as *John's* Disciples were enabled to carry on his Baptism in his Time and Season, so Christ enables his Disciples by his Power to be instrumental in his Baptism to the end of the World.

So that as there was an outward Dipping or Plunging into Water by the Servant *John*, spoken of in the Scriptures; so there is an inward Spiritual Dipping or Plunging by the Son, into his own Name, Power, and Spirit, &c. as before is shewn: And it's only Ignorance that causes Men to think there can be no dipping but into Water, or some liquid thing; but our Lord Jesus Christ was deeply plunged into Sufferings and Death for us, and he calls it a Baptism, saying, *I have a Baptism to be Baptized with, and how am I straitned untill it be accomplished!* Luke 12. 50. And when the Mother of Zebedee's Children came to Christ, to desire that one of her Son's might sit on his Right Hand, and the other on his Left in his Kingdom, he answered and said, *Ye know not what ye ask; are ye able to drink of the Cup that I shall drink of, and be Baptized with the Baptism that I am Baptized with?* They said, they were; he said, *They should indeed drink of the Cup, and be baptized with the Baptism that he was baptized with, &c.* Mat. 20. 22, 23.

Oh this Cup was a Cup he prayed to the Father, *that if it was possible might pass from him; never theless, says he, not as I will, but as thou wilt.* And again, *Oh Father, if this Cup may not pass from me, except I drink it, thy will be done, Mat. 26. 39, 42.* And in *Luke 22. 43, 44.* there appeared an Angel unto him from Heaven strengthening him, and being in an Agony he prayed more earnestly, as his Sweat was as it were great drops of blood falling down to the ground. Oh consider this Baptism, all that read this, and see if you have been Baptized with it, and have drunk of this Cup, yea or nay; for you may plainly see, this was a Baptism, that neither dipped our Saviour into Water, or any other outward liquid thing, but into deep Sorrow, Grief and Bitterness of Soul. And I desire my Reader to take notice, that *Paul* to the *Romans*, Chap. 6. speaks of being Baptized into Christ, and into his Death; and I declare it, all those that are Baptized by one Spirit into one Body, they are partakers with Christ, and his Body, the Church, of his and it's Sufferings; but said the Apostle further, *If ye suffer*

with him, ye shall also reign with him, &c. Now see how deeply our Lord Jesus Christ was plunged into deep Sufferings, Agony and Sorrow; so that he Prayed earnestly, and sweat drops as it were of blood, falling down to the ground, and much more, read all his Sufferings on the Cross, and elsewhere; is not this rightly called a Baptism, a deep dipping or plunging, when he said, *My God, my God, why hast thou forsaken me!* So he was Baptized for the Dead, Death being come over all, for that all had sinned; so he suffered for us, the Just for the Unjust, that he might bring us to God; and they that take up his Cross, deny themselves, and follow him, and share with him of his Cup, of his Sufferings, and of his Baptism. So I hope I need say no more of this to shew there is a baptizing, dipping or plunging into other things besides Water; and that this, and not outward Water, tends thoroughly to wash, purge, purifie, and make clean the Soul, Spirit and Bodies of Men and Women, and bring them to be Vessels of Honour fit for the Masters use and service: So here is neither need nor ground for Sprinkling at all, no, neither dipping

dipping nor plunging in Water, nor any lasting Command or Institution, that can be shewn; tho' we grant some Apostles did use Water-Baptism for a time, not seeing fully through things at first, as they did afterwards, yet they had no Command for it; for Christ himself Baptized none with Water, nor gave his Apostles any Commission to do it, so that after some time that they grew up to Man's state in Christ Jesus, they came to see, as Paul saith, *When I was a Child, I spoke as a Child, I thought as a Child, I understood as a Child; but when I became a Man, I put away childish things*; and then they more fully preached Christ, the Substance, and that in him all fullness dwelt; and that Christ was not now entered into the Holy Places made with Hands, which are Figures of the true, but into Heaven it self, now to appear in the presence of God for us, Heb 9.24. And Verse 14. *The Blood of Christ, who through the Eternal Spirit, offered himself without spot to God, purge your Consciences from dead works to serve the Living God*; So that it's clear, Christ is not in the Figures, but in Heaven it self; and they that enjoy him, are where he is, and have their Conversation there,

where he sits and reigns ; so the Substance is come, and is preached and testified of, to whom the Prophets bare witness, and testified beforehand of his Sufferings, and the Glory that should follow. This is he that knows every State, and is the End of every Type, Figure and Shadow, as *Peter* saith, speaking of *Noah's Ark*, 1 *Pet* 3. 21, 22. wherein few, (that was Eight Souls) were saved, comes now to shew, that even as the Ark saved them, so the Antitype, Baptism, now saveth us. What Baptism ? I Answer, That Baptism of the Spirit, or being Baptized into that which saves us now from the Deluge of Sin, which destroyeth the World now ; even Baptism into Christ, into his Name ; for there is no other Name given, by which we can be saved ; this, I say, saves Men as fully now from Sin, and so from Death, as *Noah's Ark* saved him and those that were with him, from the Flood that then destroyed the Old World ; and as *Peter* further saith, *Not the putting or washing away the filth of the Flesh, but the answer of a good Conscience towards God, by the Resurrection of Christ Jesus, who is gone into Heaven, and is on the Right Hand of God ; Angels*

gels, Authorities and Powers being made subject unto him; and what, must not Types and Figures give way to him? Doth not Peter clearly shew, it was not outward washing the filth of the Flesh, but the cleansing of the Heart and Conscience? For he saw plainly beyond the outward Water-washing, to the inward washing with Water, by the Word Christ Jesus, that he might present unto himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy, and without blemish, Eph. 5. 26, 27. So here is a washing that exceeds Moses's Laver, and John's Jordan-washing, for it makes clean the inside, and these are inward Jews, or Jews inward; for as they were not Jews, that were Jews outward, who only had the Type or Figure, and came no farther, but were of the Synagogue of Satan; no more are they Christians, that were only so outward: And tho' they say they are Christians, yet they are unregenerate, unclean within, unwashed with the blood of Christ; yea, they are of the Synagogue of Satan, Rev. 2. 9. and so it was called Blasphemy of Old, as you may see in this Scripture, to say, they

they were *Jews*, and were not; and what is it now? Doth it not blast the Fame of Christ Jesus, and his great Name, for Men to say they are Christians, and are not?

Oh! therefore take Christ's Counsel, come unto him, be baptized of him, washed by him, sanctified by him, made new Creatures in him and by him, and be Disciples, Followers, Subjects, and Obeyers of him; so that whatever he bids you do, ye may do it in his own Name, and dwell in his Kingdom of Righteousness and Peace, and Joy in the Holy Ghost; for all outward Dipping and Sprinkling in or with Water, leaves Men and Women out of the Kingdom of God, short of Enjoyment of God, short of Eternal Life, short of Power to become Sons of God, short of *Mount Si-on*, the City of the Living God, the Heavenly *Jerusalem*, short of the innumerable Company of Angels, and of the General Assembly and Church of the First-born, which are written in Heaven; and of the Spirits of Just Men made perfect, and of Jesus the Mediator of the the New Covenant, and of the Blood of Sprinkling, (mark, not Water) sprinkling that blood that speaks better things than that of *Abel*.

See

See now that ye refuse not him that speaks from Heaven, for he speaks with Authority, and not as the Scribes, Hypocrites, and High-Priests; for if they escaped not, that refused him that spoke on Earth, much more shall not we escape, if we turn away from him that speaks from Heaven, whose Voice then shook the Earth; but now he hath promised, saying, Yet once more I shake not the Earth only, but the Heavens also; and this word, yet once more, signifies the removing of those things that are shaken, as of things that are made; that those things that cannot be shaken, may remain; so that those things that are made, and are shakeable things; though they be Heavens, if shakeable, if made, they give place to the New Heavens, in which dwells Righteousness, that cannot be shaken; so the Rock of Ages, the sure Foundation, the Durable Riches of the Gentiles, the Lasting Treasure, the Life that's Eternal, the Son that abides in the House for ever; he remains, for all the Ends of the Earth to look unto, and be saved; for all Nations to flow unto and be safe, who hath all Power in Heaven, and in Earth; therefore all People that read this, be exhorted to turn in all your Minds to the
Appearance

Appearance of Christ in all your Hearts, and come unto him in Spirit, for he appears by his Spirit in your inward Man, and lets you see your States and Conditions, lets you see all your Thoughts, Words, Deeds, Secret Lusts, and Vile Affections, if ye give heed unto it; for he is the true Light that enlightens every Man coming into the World, and makes all things manifest that are reproveable; lays open all the hidden things of *Esau*; yea, all things are naked and bare before him with whom we have to do; this is the word nigh, even in our Hearts and Mouths, which you ought to hear and obey; this is him that is the Saviour of the Soul, and washes it in his own Blood, and makes it clean, white and comely in his own pure Eye; this is he that sent forth his Apostles, and went with them, was their Strength, Power, Wisdom, yea all in them, and all to them all. And you are hereby invited, and call'd unto, to come unto him and receive him into your Hearts and Souls, that you may receive Power to become the Sons of God. and be deeply affected, and plunged into him, into his Name his Power, his Spirit, his Life, his Love,
his

his Meekness, his Patience, his Purity, his Divine Nature, his Glory. Come People, here is a Baptism, that is more than all Figures, Types and Shadows; Oh! do not sit at ease in an unclean state, short of this Baptism, for here is help for you, and it's laid upon him that is mighty to help you, and save you to the utmost, if you will but come to God by him; but if ye refuse him, and think to go to God by weak Elements, that melt away before the Lord, as he comes to take place in the Hearts of Men, you will find, by sad experience, that they can never bring you to God, nor fit you for his Kingdom; but this Baptism into Christ, into his Name, Endues Men with Power, according to Christ's Promise, *Ye shall receive Power after the Holy Ghost is come upon you, Acts 1. 8.*

Secondly, It enables Men to be Witnesses unto Christ Jesus, unto his Appearance in them, and the Power of his Resurrection, to raise them up in him, as it did to *Paul, Acts 26. 16.*

Thirdly, It enables Men to pray in the Name of Christ, so as what they ask, God gives unto them, according as Christ said, *John 16. 23.*

Fourthly,

Fourthly, It cleanseth both Heart and Conscience, and inside of Men and Women; it purges, fans and purifies the Floor or Heart of Man throughly, and takes away sin, *John* 1. 29. *For the Father loveth the Son, and hath given all things into his hand, John* 3. 35. yea, all Power in Heaven and in Earth, *Mat* 28. 19.

Fifthly, It impowers Men to become Sons of God, and to call God Father, and Jesus Lord, in Truth and Righteousness, *Gal.* 4. 6.

Sixthly, It makes Men One in Christ Jesus, according to Christ's Prayer, *John* 17. 11, 20, 21. and *Gal.* 3. 27, 28. *1 Cor.* 12. 13. *1 Cor.* 6. 17. *Eph.* 4. 3.

Seventhly, It brings Men to know the Love of God in them, in their Hearts, *John* 17. 12.

Eighthly, It makes Men new Creatures, true *Jews*, true *Christians*, and brings Men to know the Old Man Crucified with his Deeds, *Rom.* 6. 6. *2 Cor.* 5. 17. *Gal.* 6. 15.

Ninthly, It makes Men free from sin, sanctifies them, washes and justifies them, who are in the Name of our Lord Jesus Christ by his Spirit, *1 Cor.* 6. 11. *Rom.* 6. 18, 22.

Tenthly

Tenthly, It saves them that have it, and none can be saved, but such as have it; for there's no Salvation in any other Name, *Tit. 3. 5. 1 Pet. 3. 21. Acts 4. 12.*

Eleventhly, It makes Men Temples for God, to dwell in; and brings Men to see God, being made pure in Heart, *Mat. 5. 8. 1 Cor. 3. 16, 17. and Chap. 6. 19.*

Twelfthly, It enables Men to Worship God aright in Spirit and in Truth, according to his Will; and none else, but they that have this Baptism, can, *John 4. 24. Phil. 3. 3.*

Thirteenthly, It brings Men to know a new Name, and the white Stone that hath the new Name in it, that none knows but him that hath it, *Rev. 2. 17.*

Fourteenthly, It enables them to overcome, and brings them to inherit all things, to know God to be their God, and they to be his People, who have this Baptism, *Rev. 21. 7.*

And *Lastly*, It fits Men for every good Word and Work, brings them out of the Kingdom of Satan, into the Kingdom of God, Righteousness, and Peace, and Joy in the Holy Ghost, and so to live in Unity, Fellowship and Communion with

with God, and one with another, and to be alive unto God through Jesus Christ, in him to live unto the Lord, and when they die to die in the Lord, so that living and dying they may be the Lord's, *Rom. 14. 8. Acts 26. 18. Col. 1. 10, 11, 12, 13. 1 John 1. 3, 7.*

I might go on further, to shew how it brings Men to grow in Faith, and to overcome the wicked One, and to overcome the World, and to be Conquerors, and able to do all things through Christ, who has all Power, &c. in and by whom we have Redemption, and Forgiveness of Sins, even through his Blood; for he that spared not his only Beloved Son, but gave him up freely a Ransom for us all; he also (with him) freely gives us all things, Glory be given to him for ever. *Amen.*

Thus I have endeavoured, for the Information of true Enquirers, to shew what Christ's Baptism is, and how Men are made Instrumental in the Lord's Hand, and enabled by him, to perform the Work and Service he imployes them in, how they are made true preachers or Teachers, so as to Baptize into the Name of the Father, Son, and Holy Ghost;

Ghost; for the Life of a true Disciple of Christ, a true Christian, is of a Disciplining, Teaching Nature; for he is as *Noah* was, a Preacher of Righteousness, in the Spirit, Life, Power, or Name of Jesus, in his Day, Age, and Generation; and in the Name, is an Honourer of the Name and Power of God, and shews it forth to others, yea, before all Men, that he lives not in his own, or by his own Power, Strength or Wisdom, but in the Name of Christ; and knows Christ to be his Strength, and is what he is in the Lord; without whom he is nothing, nor can do nothing, see *Acts* 16. 16, 18. compared with *1 Cor.* 1. 17. See what the Apostle was sent to do, in order to turn Men from Darkness unto Light, and from the Power of Satan unto God, *Eph.* 4. read the whole Chapter, and see who it was, that fitted and furnished them for every good Word and Work.

Something concerning the

Lord's Supper,

So Called.

I Have searched the Four *Evangelists*, *Matthew*, *Mark*, *Luke*, and *John*, and the rest of the New Testament thoroughly, concerning this Matter, about which many Professors are so Hot and Zealous, and I do not find plain and substantial Ground for what they so earnestly contend about : I also observe, it is not long since many suffered Martyrdom here in *England*, because they believed not as the *Roman Catholicks*, so called, did believe, in *Q. Mary's Days* ; and I remember, the *Presbyterians*, in the time of *Oliver Cromwell*, were very strict about it, and examined People of their Faith, Hope, and such like ; and whom they liked, or approved of, were admitted ; but after a short time they left their Flocks, fled away, and were silent : Then in came the Surplice-
Men

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Men, and they were for having all to come and take Bread and Wine with them; but the other sort were only for admitting such, as they, upon Examination, judged worthy: But some of both cry out against the *Quakers*, (so called) because they do not come under their Ministry of this Ordinance, so called; and say, we deny the Lord's Supper, or coming to the Lord's Supper; and therefore do they rage against us very fore. And I see many People are too willing to lye at ease in a dead state in sin, and are not concerned in Heart, to seek unto the Lord for Wisdom and Understanding; yet for the sake of all such as truly desire to know the things that do belong unto their Peace, do I send forth these Lines.

And First, I affirm we do mightily rejoyce in Heart, Soul and Spirit, to meet one with another at the Lord's Table, where we meet with the Lord, and receive at his Merciful Hand, the true and living Bread that comes down from above; tho' we are not in Communion with them, at that which is called of Men the Lord's Supper, and sold by the Priest as such, for these Reasons;

1. We

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1. We find that our Lord Christ took Bread at Supper, blessed it, broke it, and gave it to his Disciples; but that he said, This is a new Ordinance, which I now Erect instead of the Passover, that shall be observed to be eaten at, after the Priest hath done his Forenoon's Preaching, before you go to dinner, this I find not; no, nor that those that would stay and eat some of it should pay Two-pence and those that would not, should pay likewise, eat or not eat, pay you must; this we find nothing of.

We find *Matthew*, *Mark* and *Luke*, calls it the Passover; and the Passover which was kept or held seven Days, must needs admit of Suppers as well as Dinners; and if it was the Passover, how then doth it belong to us, or enjoin us to keep up a small part of the outward *Jews* outward Passover? This I cannot understand, seeing Christ our Passover, as the Apostle said, is sacrificed for us; and so we have no occasion to use the Type, because the Antitype is come, and has given us a Mind to know him that is true, and we are in him.

But to make it appear, that all the Apostles call it the Passover, let us hear them

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them speak themselves, *Mat.* 26. 17.
' The Disciples came to Jesus, saying,
' Where wilt thou that we prepare for
' thee to eat the Passover? And he said,
' Go into the City to such a Man, and say
' unto him, The Master saith, My time is
' at hand, I will eat the Passover at thy
' House with my Disciples; and the
' Disciples did as Jesus had commanded
' them; and they made ready the Pass-
' over. And *Verse* 26, 27. 'As they were
' eating, Jesus took Bread and blessed
' it, and gave it to the Disciples, and
' said, Take, eat, this is my Body; and he
' took the Cup, gave thanks, and gave
' it to them, saying, Drink ye all of it;
' for this is my Blood of the New Testa-
' ment, which is shed for many, for the
' remission of Sins; but I say unto you,
' I will not drink henceforth of this
' Fruit of the Vine, until that day when
' I drink it new with you in my Father's
' Kingdom. Now from all this, that *Mat-*
thew saith, it's very clear it was the Pass-
over which is here spoken of, and so plain
that he that runs may read, *Mark* 14. 12,
13, 14, 15, 16. 'The first day of Unleaven-
' ed Bread; when they killed the Pass-
' over his Disciples said unto him, Where
wilt

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' wilt thou that we go and prepare,
 ' that thou may'st eat the Passover? He
 ' sendeth two of his Disciples, and saith,
 ' Go ye into the City, and there shall
 ' meet you a Man bearing a Pitcher of
 ' Water, follow him wheresoever he shall
 ' go in; say to the Good Man of the
 ' House, the Master saith, Where is the
 ' Guest-chamber, where I shall eat the
 ' Passover with my Disciples? And he
 ' will shew you a large upper Room,
 ' furnished and prepared, there make
 ' ready for us; and they went and found
 ' as he had said, and they made ready
 ' the Passover; and as they did eat, *Verse*
 ' 22. Jesus took Bread, and blessed it,
 ' broke it, and gave to them, and said,
 ' Take eat, this is my Body; and he took
 ' the Cup, and when he had given thanks,
 ' he gave it to them, and they all drank of
 ' it; and he said unto them, This is my
 ' Blood of the New Testament, which is
 ' shed for many; Verily, I say unto you,
 ' I will drink no more of the Fruit of
 ' the Vine, until that day, that I drink
 ' it new in the Kingdom of God; here
 it is also called the Passover, and *Luke*
 22. 7, 8, 9, 10, 11, 12, 13. thus far the
 same with *Mark*; but in *Verse* 15 Christ
 said

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said unto them ' With desire have I desired to eat this Passover with you before I suffer, *Verse 16.* For I say unto you, I will not any more eat thereof, until it be **fulfilled** in the Kingdom of God; and *V. 17.* He took the Cup, and gave thanks, and said, Take this, and divide it amongst your selves; for I say unto you, I will not drink of the Fruit of the Vine, until the Kingdom of God shall come.

Now these three are full to the Matter, concerning the last Time Christ was with them at the Passover, and their last eating of it was at Supper: And now, seeing Christ said, that he would eat no more of it, until it was **fulfilled** in the Kingdom of God; nor drink any more of the Fruit of the Vine, until the Kingdom of God should come, pray let me ask this, Is the Kingdom of God come, yea or nay? Doth Christ reign, rule, and sit as King over all? Or is *Moses* and *John's* Baptism, yet in place, yea or nay; And if the Kingdom of God become, which the Apostle saith, stands not in meats, Drinks, and divers Washings, but in Righteousness, Peace and Joy in the Holy Ghost, then I ask, Is the

D

Passover

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Passover fulfilled, yea or nay? If it be, then he is worthy, and ought to have place, that fulfilled it; for he (*viz.* Christ) is our Passover. Is he? Then *Moses's* Passover, that had the Paschal Lamb, Unleavened Bread, and the Cup of the Fruit of the outward Vine, is not our Passover; no, that was the *Jews* outward, and was Temporal; but Christ the Lamb of God, the Bread of Life, that gives Living Water, and new Wine of the Kingdom, that's Spiritual; he is the Passover of the inward, spiritual *Jew*, that hath no confidence in the Flesh, but worships God in Spirit; neither doth he know Christ after the Flesh, but after the Spirit, who is the Second *Adam*, the Lord from Heaven, a quickening Spirit, so Christ's Kingdom is come and set up, and will come more and more. Oh! thy Kingdom come, thy will be done on Earth, as it is in Heaven; and the least in the Kingdom is greater than *John*; well, and was *John* more than a Prophet? Yea, and *Moses* was a Prophet; how then is the least in the Kingdom greater than *John*, and so consequently greater than *Moses*? How? Answer, In relation to their Ministry or Service

Service; for both *Moses* and *John* served, with outward Ordinances, Observations, Types and Shadows, Ceremonial Rites and Figures; but the least in the Kingdom, which stands not in Meats, &c. their Ministry and Service, is in and by the Power, Spirit, Life, Light, Love, Wisdom and Divine Vertue of Christ Jesus; and those that eat and drink now with Christ, they are such as know their Kingdom come, and are in the Kingdom of Heaven, under the Command of Christ Jesus, who is King of Righteousness, and Prince of Peace; and is to be heard, truly followed, and obeyed in all things.

But as I said, these three, *viz. Matthew, Mark and Luke*, speak much alike in this matter; and it's worth noting, that *John* the Beloved Disciple, neither begins, nor goes throughout, in his Testimony, as they did, but was more Spiritual and Mysterious; and when he comes to speak of the Supper, he passeth it by thus, *John 13. 1, 2, 4.* 'Now before the
'Feast of the Passover, when Jesus knew
'that his Hour was come, that he should
'depart out of this World unto the Fa-
'ther, having loved his own, he loved

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‘ them to the end ; and Supper being
‘ ended, *Verse 3, 4.* Jesus knowing that
‘ the Father had given all things into his
‘ Hands (mark that) and that he was
‘ come from God, and went to God, he
‘ riseth from Supper, and laid aside his
‘ Garments ; and so goes on to shew how
he washed his Disciples Feet, and what
he said unto them, was very much for
enjoining them to wash one another's
Feet, but saith not one word further,
at this time about the Supper, that I find ;
which I believe *John* would not have
omitted, had it been so, that he had
known that his Beloved Master had in-
tended it should have been observed to
the end of the World ; but it's very
clear, it's called the Passover by them
all, and therefore fulfilled, and passed a-
way, and gives place unto him that ful-
fils it, and all the whole Law, concerning
Ordinances and outward Observations.

3. It's very clear this Supper was a
part of the Passover ; and so the Bread
here spoken of, must needs be Unleaven-
ed Bread, Passover-Bread ; pray have
those that sell Bread now, any of this
Bread to sell or give, for this was that
Bread and that Cup that had figured out
his

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his Body to be broken for them, and his Blood that was shed for them? And as that Bread was broken and given to the outward *Jew*, so is his Body broken & given to the inward *Jew*; and as that Wine was poured forth into the Cup, and given to the outward *Jew*, so is his Blood poured forth and given to the inward *Jew*, to the making of his Heart glad

So as the outward *Jew*, who came out of outward *Egypt* and Bondage, fed on the Paschal Lamb, so the inward *Jew* who comes out of inward Spiritual *Egypt* and Bondage, feeds on the Lamb of God as their Passover; and as *Israel's* Enemies were washed away in the Red Sea, so are the Christians inward Enemies, *viz.* the Sins of the inward *Jew* washed away in the Blood of the Lamb of God, who washeth his People with, or in his own Blood

4. When *John* comes to speak of what Christ spoke to the *Jews*, and the People, that he had fed with Five Barley Loaves and Two Fishes, he relates how Christ bade them not to labour for the Meat that perisheth, but for the Meat that endureth unto Everlasting Life, which the Son of Man said he

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should give, (mark should give) not sell unto you; for him hath God the Father sealed; and *V. 32. My Father giveth you the true Bread from Heaven, but Moses gave them not that Bread from Heaven.*

Again, the Bread of God, is he that cometh down from Heaven, and giveth Life unto the World. Again *V. 35. Jesus said unto them, I am the Bread of Life; he that cometh unto me shall never hunger, and he that believes on me shall never thirst. Again, If any Man eat of this Bread, he shall live for ever; and the Bread that I will give is my Flesh, for the Life of the World; and except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you; who-so eateth my Flesh, and drinketh my Blood, hath Eternal Life, and I will raise him up at the last Day; for my Flesh is Meat indeed, and my Blood is Drink indeed; he that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.*

Now consider that Bread that *Moses* gave, they that ate it died, but he that eats of the Bread that Christ giveth shall never die. Pray let me ask, What is the Bread that you break, is it Living Bread? Or is it Unleavened Bread, Passover-Bread? If it be not Unleavened Bread

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Bread, it is not Passover-Bread; and if so, then not the Bread that Christ at Supper broke, bless'd, and gave; and if not that Bread, then where's your Foundation for your Bread?

5. If it be not that Bread, are you sure that Christ's Blessings goes along with it? For I am sensible, many live very wickedly, that eats of the Bread the Priest sells, and drinks of the Cup the Priest sells, both before and after, and there's no Appearance of Eternal Life; and if it were Unleavened Bread, such as they eat at the Passover, such as Christ bless'd, brake, and gave them; yet it is not Living Bread, nor can it give Life Eternal to them that eat it: And therefore in the last and great Day of Feasting of this Bread and Wine, Jesus stood up and cried, *If any Man thirst, let him come unto me and drink: He that believes on me, as the Scripture hath said, out of his Belly shall flow Rivers of Living Water:* But this spake he of the Spirit, not of Elementary Water, which they that believed on him should receive; for the Holy Ghost was not yet given, because Jesus was not then glorified.

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6. But now Jesus Christ is glorified, and the Holy Ghost is given; then whither must we now go? Must we yet run to *Moses*, for the Bread that perisheth; or to *Christ*, for the Bread that endures to Everlasting Life? Must we that believe on Christ, and know the Holy Ghost is given, even the Spirit of Adoption, by which we cry, *Abba, Father*, and that God hath glorified his Son Jesus Christ; I say, Must we now go to *Moses* for Water? Or to *John* either? Did any but Christ, or can any other than Christ, give us this Living Water? (If not) then let us go unto him, who is Faithful, that promised, that we may drink of the Water he gives; all drink into, or of one Spirit. Oh that Men did know this Living Bread, and this Wine, or Living Water! Then they would say, Lord, evermore give us of this Bread, and of this Water, that we may eat and drink in thy Kingdom, and live for ever.

For they that know this Bread, they know it by eating of it; and so they taste of the Goodness of the Lord, and of his Divine Sweetness: This Knowledge is Experimental; as the Child that sucks the Breast of its Mother, tho' it
knows

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knows neither Tongues nor Languages, yet it knows the Milk of the Breast is good; for it feels, and tastes, and feeds of it, and is nourished by it, and enabled to grow from Stature to Stature.

So none but *new-born Babes* are thus fed and nourished; such as live and abide at the Breast of Consolation, and have free access unto it, and feel it freely come in upon them, and know it made bare unto them: Oh! These are sensible of the Love of God, and lean upon Jesus Breast, upon their Beloved, that hath brought them up out of the Wilderness, unto his Holy Hill, that is exalted above all the Hills, and coming up a-top of all the Mountains; this is the Mountain of the Lord's House, the House of the God of *Jacob*, unto which the weary and heavy laden in all Nations run, and find rest unto their poor Souls.

7. But why are the Professors of our Age so laborious for outward Bread? Is it not Bread that perisheth? (If so) Christ said, *Labour not for the Bread that perishes, but for the Bread that endures unto Everlasting Life, which the Son of Man shall give unto you, John 6. 27.*

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Was not the Unleavened Bread (that *Moses* gave) Bread that perishes? And pray, wherein doth *Christ* exceed *Moses*, if he give them not Bread that far excels *Moses's* Bread? I tell you, Our Spiritual *Moses* is come, that far exceeds Temporal *Moses*, as the Substance exceeds the Type or Shadow; and he gives us Spiritual Bread, and Spiritual Drink, the same that *Moses*, and all that was with him in the Cloud, and in the Sea, did eat and drink of; as the Apostle affirms, *1 Cor. 10. 3. For they all eat of the same Spiritual Meat, and did all drink of the same Spiritual Drink; for they drank of that Spiritual Rock that followed them, and that Rock was Christ.* Now, it's clear from this Apostle, he was preaching of Spiritual Meat and Drink to them, and the Spiritual Rock, *Christ*; and said, *They* (meaning *Moses*, and all that was with him) *did all eat of the same; What? The same Spiritual Meat and Drink,* that the Apostle and Disciples of *Christ* did eat and drink of: Then, if the same, it is Spiritual, not Outward or Temporal Meat and Drink, but Spiritual: Here's the Meat indeed, and the Drink indeed, *Christ* spoke of, as aforesaid. Now let

to wit
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us come a little farther in this Chapter, Verse 14, 15, 16, 17. *Wherefore, my dearly beloved, flee from Idolatry; I speak as to wise Men, judge ye what I say: The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we (mark, we) being many, are one Bread, and one Body; for we are all partakers of that one Bread.* Now, here I might say something to Wise Men; but not to the Wise and Prudent of this World, for they will not receive it. But let me ask, Wherein stands the Communion and Unity of Christ's Followers? Is it not in Christ? And are they Wise Men that live in an outside formal Profession of Christ, and do not partake of the Flesh and Blood of Christ, do not eat of this Spiritual Meat, and drink of this Spiritual Drink, here spoken of, in the Chapter aforesaid? For I am certain, none but Wise Men know what it is; that is, they who are made Wise by or with the Wisdom that's from above. And it's very lamentable to behold, that any should be so asleep, as to think they eat and drink, and be contented; altho' they find, they are empty of Christ, (who is
this

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this Spiritual Rock, whose Flesh is Meat indeed, and whose Blood is Drink indeed) are empty of his Life, Power, Virtue, Spirit, Wisdom, Righteousness, &c. These sit in Darkness, and see no Light; for they that sleep, sleep in the Night; and they that are drunk with the Fruits of the wild Grape, (or blind Opinions of wild-headed *Edomites*) that are hunting in their Airy, Earthly Wisdom, amongst the *high Notionists*, who have been greatly exalted in the dark Night of Apostacy, these are drunk in the Night.

But let me ask a little further: Pray what is this Cup of Blessing? Is it an outward Cup? (If so) then why cannot Men that drink of this Cup, drink also of the Cup of Devils? And pray what is the Table of the Lord? Is it outward? (If so) then why cannot Men partake of the Lord's Table, and the Table of Devils? Consider it; for the Table of the Lord is Spiritual, and none but Spiritual Men can partake of it: *The Natural Man knows not the things of the Spirit of God; neither indeed, said the Apostle, can he, for they are spiritually discerned; and therefore only discerned by the Spiritual Man, in whom the Spirit of God dwells; see*

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1 Cor. 2. 9, 10, 11, 12, 13, 14, 15. God, who is a Spirit, hath a Spiritual Table, furnished with Spiritual Meat, and with Spiritual Drink, for all his Spiritual Babes, Sons and Daughters, who are Born of the Spirit, and have Food provided for them, according to the Nature of the Seed they are Born of: For the Birth being Spiritual, it must needs be granted, that the Meat and Drink it feeds upon must needs be Spiritual also; else how can it agree or suit with the Nature of this Birth? For God is a God of Order; and hath placed all things in good Order, both in Heaven, and in Earth; so that there is no Communion between the Spiritual and the Natural Man, neither can they feed together: For every Creature hath its Food according to its Nature; the Fish of the Sea cannot feed upon the Land, nor can the Beasts of the Field feed in the Sea; no more can the Children of God feed at the Table of Devils, nor can the Children of the Devil feed at the Table of the Lord, neither do they know it. Now what is the Devil's Table? For I find freedom to be a little plain: Let us see if we can shew wicked Men, that are the Children of the Wicked

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ed One, what their Father's Table is; and that we may do it in short, let us see who are his Children; for the Childrens Food is according to, and suitable with, their Nature: Now his Children are these, and called by these Names, 1 Cor. 6, 9, 10. *Unrighteous, Fornicators, Idolaters, Adulterers, Effeminate, Abusers of themselves with Mankind, Thieves, Covetous, Drunkards, Revilers, Extortioners, Malicious, Envyers, Haters of those that are good, Murderers, Deceivers, Haters of God, Proud, Inventers of Evil Things, Disobedient to Parents, without Understanding, Covenant-Breakers, without Natural Affection, Implacable, Unmerciful; who knowing the Judgment of God, that they who commit such things are worthy of Death; not only do the same, but have pleasure in those that do them,* Rom. 1. 27. to the end: These, and all such as live in *Lust, Pride, Lying, &c.* shall not inherit the Kingdom of God and Christ; no unclean Man or Woman must enter that Kingdom: So the Devil he hath a Table to feed these at, (where?) in the World; therefore all these love the World: But the Love of God is not in them; neither do they love one another, but love self, and are
self-

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self-ended, and love to obtain their worldly Ends; and when they shew in appearance to love one another, it is for some selfish, worldly End: So the Devil feeds them with worldly things; for he knows, they love the Dainties of this World, worldly Honours, Pleasures, Profits, Riches, and Vanities; so the World is very taking with bad People of all sorts. Now the Devil would have prevailed with our Lord Jesus Christ to have fed at his Table, and he shewed him his finest Dainties, the World, and the Glory thereof, and offered to give it him, if he would fall down and worship him; but Christ fasted all the Forty Days he was in the Wilderness, and did eat nothing, [mark that] *Mat. 4. 1, to 11.*

So it's clear, they whose Minds are feeding here, are Carnally-minded, live in the Flesh, to the Flesh, have their Affections set on things here in the World, love the World; these love not God, cannot please God, nor feed, nor know what it is to feed at the Table of the Lord; nor do they believe the People of God have such Pastures to feed in, such a Table so spread, such a Banqueting-house so full of Sweet-meats, and Divine
Spiritual

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Spiritual Drinks, as they have, where they sit together in Heavenly Places in Christ Jesus; who hath compelled them to come to the Wedding-Dinner of the great King, and the Marriage-Supper of the Lamb, every one having on the Wedding-Garment. Oh! the things of God are good and precious Things, durable, lasting Riches, yea, Everlasting; and they that are come to partake of them, these look not at things that are seen, which are Temporal; but at things not seen, which are Eternal, 2 Cor. 4. 18. For the *Alpha* and *Omega* is come, the First and the Last, the Beginning and the End. Pray what is he, the Last, or the End of, if not of all Shadows, Types, Figures, and Changeable Things, as well as of Sin? For if Sin had never enter'd, these had not had place in the Church: And now he is come that takes away Sin; and where Sin is taken away, there he that was before Sin was, comes to be again in Man, as he was in the beginning. And how was he then? Was there any Types, Figures or Shadows then, whilst Man kept his State in which he was made, whilst Christ the Word, the Incorruptible Seed, was Head, Lord, King, and

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and all in him? Then there was no outward Law of *Moses*; but that was added because of Sin, until the Seed *Christ* came again, to put an end to Sin, and finish Transgression, and bring in Everlasting Righteousness again, *Gal. 3. 19.* So to him must the Types, Figures, yea, and the Law that was added, give place; and he only be exalted, for he is worthy; who not only bore our Sins on his own Body on the Tree, but the Curse of the Law likewise.

But some may say, *Paul* speaks of the Lord's Supper in *1 Cor. 11. 23.* that what he received of the Lord, was that which he also delivered unto them: What was that? Why it was this, That the Lord *Jesus*, the same Night in which he was Betrayed, took Bread; and when he had given Thanks, he broke it, and said, Take, eat; this is my Body, which is broken for you; this do in remembrance of me. After the same manner he also took the Cup, saying, This Cup is the New Testament in my Blood; this do ye, as often as ye drink it, in remembrance of me: For as often as ye eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come. Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord

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unworthily, shall be guilty of the Body and Blood of Christ; but let a man examine himself, and so let him eat of this Bread, and drink of this Cup; for he that eateth unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.

Now I desire to know, if any thing can be more plain than that the Passover did shew forth the Lord's Death till he came; and as before, the breaking of Bread, the slain Lamb without blemish, and the Cup, was not all this in the Passover, and shewed the Lord's Death till he came? But now he is come, and hath tasted Death for every Man; was dead, but is alive, and lives for evermore, Death hath no more Dominion over him; he died unto Sin, or for our Sins once; but he liveth unto God, yea, is God, and lives for evermore.

So that except Men (like the outward *Jew*) believe he is not come, how can they now live in the use of that Figure, which shewed forth his Death till he came; well then, but did not this Apostle, and the Church of *Corinth*, come to the Lords Table and Supper? *Answer,* They did some of them, but those that did Sup with him, must needs do it in the Kingdom of God; for he ate no
more,

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more, nor drank no more, as he said he would not, till it was fulfilled in the Kingdom, and till he drank it new in his Father's Kingdom; so he is not to be Supped with in the Figure, out of the Kingdom; but they that Sup with him, Sup with him in his Kingdom; and if Men Sup with him, they must have him to Sup with, and are with him where he is, and behold his Glory, as the only Begotten of the Father, full of Grace and Truth; and so he is with them according to his Promise, to the end of the World; and if so, how then can they run from him to the Figure, that was in use, and shewed forth his Death until he came? But now he is come, and is with them, and in them, and they in him; for this Apostle said, *Know ye not that your Bodies are the Temples of the Holy Ghost, and that Christ is in you, except ye be Reprobates?* 2 Cor. 13. 5. How often doth the Scriptures speak of Christ's being in his People, and they in him; *John* said, The Son of God is come, and hath given us a Mind to know him, or an Understanding, that we may know him that is true, even in his Son Jesus Christ, 1 *John* 5. 20. So that it seems contradictory

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Story in it self to say Christ is come, and yet to eat the outward Passover, which did but shew forth his Death until he came; and to do a thing in Remembrance of him, and yet be with him, and he with them; for he gives his People to inherit Substance; and as the Apostle said, *Heb 9. 24.* Christ is not entered into Holy Places made with Hands, which are Figures of the true, but into Heaven it self, now to appear in the presence of God for us; so that Christ is not now in the Figures; and if Christ be not in them, what Virtue, Power, or Nourishment is in them? For he hath all Fulness dwelling in him, and if we partake not of his Fulness, what is it we can partake of, that can do us any good? And if all Fulness dwell in Christ, as the Scripture saith, then what is there in Figures, Types, and Shadows? Surely these must needs be empty, if all dwell in Christ, and that he be all in all? Well might the Apostle say, *Let him that glories, glory in the Lord*; so that all the Testimonies of the Apostles, point and direct to Christ, and testifie of him; and his People at this Day preach him: For after all his Sufferings,
 Passion

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Passion, Resurrection and Ascension ;
*Behold, I stand at the Door and knock ; if
any man hear my Voice, and open the Door
to me, I will come in unto him, and Sup with
him, and he shall Sup with me, Rev. 3. 20.*

Open therefore, ye Everlasting Doors, and let
the King of Glory enter in ; for he is Lord of
Hosts, great and mighty ; and if God be
with you, who can be against you ? He is
come to teach his People himself, there-
fore hear his Voice, and open the Door
of the Soul, and let him in, that ye may
Sup with him and he with you ; for it's
he that giveth Living Bread, and Living
Water ; and his Flesh is meat indeed, and
his Blood is Drink indeed ; they that eat
his Flesh and drink his Blood, dwell in
him, and he in them ; and therefore
these must needs know he is come, for
they Sup with him, where there is Bread
enough, and all things are ready ; the
Marriage of the Lamb is come, his Beau-
ty and Glory is beheld, the Day of his
Espousals is come, and his Beloved is
come up out of her Wilderness-state in
a great measure, and is made ready for
her Beloved, for he is adorned with his
Wedding-garments ; O she is the fairest
amongst Women, no Church, nor Wo-
man

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man like her! Her Glory is within, she feeds on hidden *Manna*, and hath Meat to eat that the World knows not of; therefore she tramples upon all Transitory Things, and hath the Moon under her Feet; she seeks not after the Glory of the Night, fine Titles, great Honours, and rich Benefits, Places of outward Profit, worldly Gain, earthly Treasure, and fading Riches; no, no, her Beloved, to whom she is joined, and made one Spirit with, never valued these things, or sought after them, yet the World hated him, and therefore it hates his People, because they are not of the World; for if they were of the World, then the World would love her own; but because they are not of the World (Christ having chosen them out of the World) therefore the World hates them; even as *Cain* hated *Abel*; because *Abel's* Works were Righteous, but *Cain's* were Evil; Oh! therefore be intreated, all you that read these Lines, to leave the World; that is to say, be dis-jointed from it, and and cleave not to it in your Hearts, Minds, Souls, and Spirit, and return unto the Lord with your whole Hearts, Mind, and Might, Souls and Spirits, and
accept

accept of his Blessed Invitation: *All you that thirst, come unto me,* said he, *and drink;* this was in the last and great Day of the Feast, that Christ said after this manner: And as the outward Feast drew then to an end, so the inward lasting Feast of Fat Things was proclaimed; and as the Figure or Type was near its period, so the Substance or Anti-type, Christ, the Bread of Life, the Pass-over of the Spiritual Jew, was proclaimed: And had many known the Gift of God, and who it was that gave this free Invitation, and proclaimed it himself, for all to come that thirsted, surely they would have come then, and now also. But, alas, there is too few that knows him, or thirsteth after him, especially of the Wise and Prudent of this World, nor of the Great, Rich, Mighty, Noble, Learned, Disputers of this World, who seek their own things, their own Honour, their own Exaltation, yea, their own Praise and Glory; not the Praise, Honour and Glory of God, nor the Things of Jesus Christ. But come, Remember before this, he proclaimed by his Servant *Isaiab; Ho, every one that thirsteth, come ye to the Waters and drink;*
and

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*and ye that have no Money, come, buy Wine and Milk without Money, and without Price. Wherefore do ye spend your Money for that which is not Bread, and your Labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your Soul delight it self in fatness. Incline your Ear, and come unto me; hear, and your Soul shall live; and I will make an Everlasting Covenant with you, even the sure Mercies of David, *Isai. 55. 1, 2, 3.* Oh! what a tender Invitation is here proclaimed unto every thirsty Soul, even such as have no Money! These are Invited very sweetly. But the Lord is grieved, and very forely displeased with *Babylon's* Merchants, who have Traded long, and have made themselves Rich, Great and Mighty, and have taken Money for that which is not Bread, and the People have been so unwise as to give it them, tho' they have been empty of Living Refreshment, of Peace with God, and true Satisfaction; and have been kept in Bondage, have lain in Captivity, doing the things they ought not, and leaving undone the things they ought to have done: O the long Complaints that have been put up towards Heaven! And tho'*

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though they say, they believe that *Christ* is come, that hath all Power in Heaven and in Earth, and gives Power to all that receive him, to become the *Sons of God*, even them that believe in his Name, who are Born of God, But, alas, People do not come to him, tho' they be so very tenderly Invited, and Reasoned with; as, *Why will ye give your Money for that which is not Bread, and your Labour for that which doth not satisfie?* What Advantage is this to your Souls? What Wisdom is there in doing thus, to give *Money and Labour* for that which is worth neither? As by long Experience many know: Oh then: *Let the Wicked forsake his way, and the Unrighteous Man his thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God, saith the Prophet, and he will abundantly pardon: Seek the Lord therefore whilst he may be found, call upon him while he is near; for he is come near; who is given for a Leader and Commander to the People:* Read all the Chapter through, and consider it, and compare it with Chap. 53. and whilst Time is, embrace Christ Jesus, open the Door of thy Heart, and let him in; hearken to him, learn of him, be led, guided,

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Commanded and ruled by him, and follow him, in order to know him, and where he feeds, and causes his Flocks to rest (in this Glorious Day of God) at Noon, that thou may not be as one that turns aside from the Flocks of his Companions.

J. G.

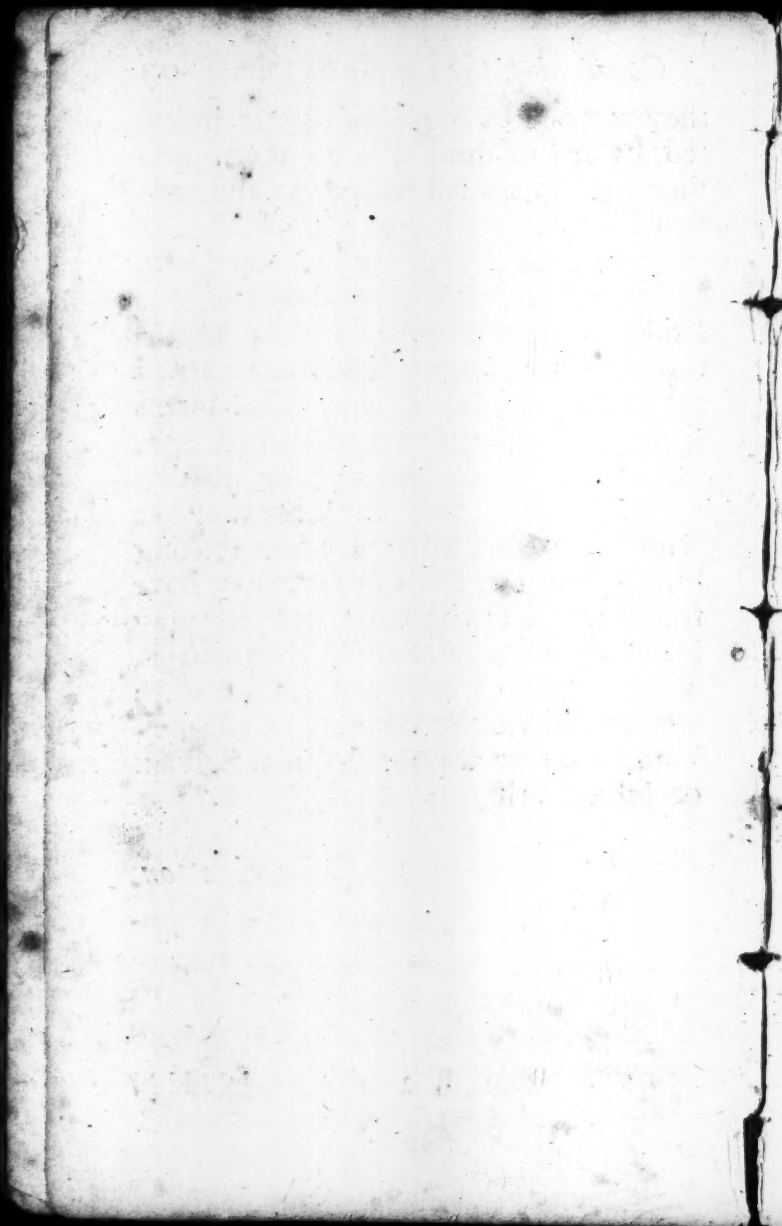
P O S T S C R I P T.

IT hath often grieved me to hear and see how poor ignorant People are carried away by their Blind Leaders, to feed amongst Swine, that wallow in the Mire and Dirt of Sin, and are content with dry, husky Shells of Empty Profession, and are Zealous for that which they have no Scripture for, nor do Profit by: So these Two Things, *viz.* Water-Baptism, and Bread and Wine, I find are greatly *Adored*, as though by these the People had great Benefit; but if we look into their Lives and Conversations, it doth not at all appear. So it fell weightily upon me, to write what the Lord would please to enable me, about these things: For as they are used now, they

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they are not so much as rightly imitated, by any of those that use them, neither the Lord's last Supper at the outward Passover, nor yet the Baptism of *John*; but as to Supping with the Lord, and being Baptized into his Name, this I find few that know what it is: Therefore was my Desire a little more Earnest to set Pen to Paper, and in plainness shew, what the Name of Father, Son, and Spirit is, and what they do that Baptize into it, and also what they are who Sup with Christ; not now seeking him in Figures, but can say, they have found him elsewhere: I heartily pray it be may of Service to all that read it, and of Hurt to none; for God doth know, I desire the Wellfare of all Mankind, who am a poor despised Servant of Jesus Christ,

John Gratton.



**JOHN Baptist's Decreasing, and
CHRIST's Increasing, Wit-
nessed : Being a Treatise con-
cerning Baptism in the Type, and
Baptism in the Mystery.**

**TO THE
Friendly Unprejudic'd Reader.**

Friend,

I*T is no Desire in me, that because so many
have appear'd in Print, that therefore I
would be one also that should be accounted
Eminent : But having been a great Sinner,
and therefore have, through infinite Love and
free Grace, much given me ; my Love is so
much to him that is Lord of all, that I am
not a little grieved to see his Pure and Pre-
cious Truth, so strongly, on all hands, encoun-
tered with, and fought against, in its Com-
fortable and Glorious Appearance in the
Lord's poor despised People, called by the
scornful World, Quakers. And seeing that
this of Water-Baptism hath been and is a*

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Thing,

Thing, they that are not only Adversaries to Truth, but to their own Souls, have so publickly made use of it to fight us with, I having both been an Eye and Ear-witness of the same, have been not a little exercised in Mind about this matter; but have seriously considered and tried all their Arguments, that I have been acquainted with, for this thing; and I find them so far contrary to Truth, and the mind of Truth, that a Necessity fell upon me to write what it pleased the Pure Eternal God to Communicate unto me by his Spirit: So that what is according to Truth, and sound Judgment, thou wilt find here written (as to the Tenor and Substance of the matter) from the Spirit of God in me; and so is not mine, but his: To him be the Glory wholly given for ever. But if there be any Circumstantial Defect, for want of Heed or Exactness, which may either fall upon me or the Printer, charge it in its right place, and lay it not upon the Spirit of God. Having given thee this Caution, I desire thee to observe, in the next place, my End in the Publishing this little Treatise; which is, First, To clear Truth of Scandals in this point laid to our Charge. 2dly, To strengthen the Owners and Lovers of it. 3dly, To acquaint or inform them that are mistaken about it. And lastly, That I might so answer that
Love

Love, so greatly bestowed upon me, as to be clear of all Men, and stand single unto God, whose Servant I am, through Mercy; and might bring Glory, Honour and Praise unto his Holy Name for ever.

So now, before I leave thee, I shall only acquaint thee of the great Differences amongst Men about this thing, and then take leave. The Presbyterian saith, Water-Baptism belongs to Children of Believing Parents; and therefore they examine the Parents of their Faith. Now if the Parent be an Unbeliever, then the Child is not to be accepted to this Ordinance, as they call it. From which I shall only now observe this, That if this be so, then is the Child a Sufferer for the Sin of the Father's Unbelief, which God hath said, shall never be: The Child shall not suffer for the Sin of the Father, nor the Father for the Sin of the Child; but the Soul that Sins, it shall die.

2dly, The Episcopal saith, The Child is by this Regenerated and Born again, Sanctified and Changed, and made a new Creature; and therefore if a Child be in danger of Death, great haste is made to get it Sprinkled: And if this be true, What farther need of a Saviour?

3dly, *The Baptists say, Believers only have Right to Water-Baptism: I grant, Believers are only they that are Truly Baptized; but that they are enjoyn'd or commanded to observe this Water-Baptism, they now so differently observe, I find not. But, I hope, if thou readest what follows with a single Eye, thou may'st come to see all these Dippers and Sprinklers, and their shortness in this, and gain some acquaintance with the Lord's Mind, as thou waitest in his pure Light, which makes all things manifest; to which, I beseech thee, to turn thy Mind, and believe in it, that thou may'st be a Child of Light; and then thy Fellowship will be with us, who are Children of it; and so we may Praise the Lord together, who is Light: To whom be all the Honour and Glory, for ever and ever.*

Written by one of the Least of all, yet one of the Lord's Chosen Ones, unknown to many; yet known by the Name of

John Gratton.

Monyash, the 4th of the
3d Month, 1674.

A Treatise concerning Baptism.

They that are Baptised into Christ, have put on Christ, live in him, and are One Spirit with or in him; are all united by One Spirit into one Body, and are Members of his Body, of his Flesh and of his Bones, and of his Fulness receive Grace for Grace; and know One Lord, One Faith, One Baptism; and are One in him, and he in them; and so are come into the *Alpha* and *Omega*, the Beginning and the End, the First and the Last: He, whose Name is called *The Word of God*, by which all things were made in Heaven and in the Earth; to him be Glory for ever.

Now the Baptism of the Spirit is One in all; and all that are Baptized by the One Spirit, are Baptized into One Body, and are all made to drink into One Spirit; and these have no Confidence in the Flesh, but are they that Worship God in the Spirit, and are truly led and guided by the Spirit; hear and know his Voice, and are acquainted with his Operations, Life, Power and Vertue; and can do nothing acceptable to God, but what

they do in it; and so it rather may be said, as in Truth it is, *That it is the Gift or Grace of God, in them and by them, that works both to Will and to Do of his own good pleasure.*

Now all other Baptisms whatsoever, that are not in the Spirit, are of no profit; for the Substance of all is come, I say, of all those Shadows, Figures and Types, which had their Day, and in their Day were appointed to be used, according to the appointment of the Father; but were but for an appointed time, until the Seed came, to whom the Promise was made, who is the Heir, in whom all Fulness dwells, [mark that] that in all things he might have the Preheminence: For he alone, of himself, is sufficient, and able to save to the uttermost, them that come to God by him, and him only; without the help of any outward Washings, legal Offerings and Oblations, or whatever may be named, or hath been named, below himself, either of things in Heaven or in the Earth, they are all to give place; for him only hath God highly Exalted, and given him a Name above every Name, that at his Name every thing (though it hath been
never

never so highly exalted) should bow; and that in all things he only, who is Heir of all, should rule as a Son over his own House: For all these were but as Servants, and were not to abide for ever; I say, all those Types and Shadows, and whatsoever came before him, tho' useful in their place, and to be observed in their time; yet were all to give place, and pass away, and not to abide for ever in the House; for they were but as Servants; and the Son is over all, and hath Power over all, and alone hath Right singly to Reign; of the Increase of his *Government* and *Kingdom* there shall be no end.

So *Moses* was faithful in all his House, as a Servant, and did faithfully Minister in the Law, which was added because of Transgression, until the Seed came; but when the Seed came, to whom the Promise was, who was and is the Heir, He, as a Son over his own House, was and is established: I say, when he was come, then the Servant's Services ended in that Nature, gave place, and were taken away; he took away the First, that he might establish the Second, and that for ever, which will never be removed into a Corner: To him be all Glory wholly for ever.

So

So *John* was also faithfull in his day, as a Fore runner, or as one sent to run before him, whose Way he was to prepare; and he cryed (for he was that One, foretold of, whose Voice was heard in the Wilderness, saying) *Prepare ye the Way of the Lord, make his Paths straight*; But the Lord's Voice, which is nigh in the Heart, cryeth, *This is the Way, walk in it*; *I am the Way, the Truth and the Life*; *No Man can come unto the Father, but by ME, (mark ME) said Christ, I am the Way it self, walk and live in Me, and abide in Me*; *in Me ye shall have Peace*: He doth not say, **IN ME AND JOHN**; nor **I AND JOHN AM THE WAY**; No, no; But *I am the Way, the Truth and the Life*; *I am the Light, or am come a Light into the World*; *He that believes in Me shall not abide in Darkness, but shall have the Light of Life*; mark, Not a Lifeless, Changeable, Shadowy Light; but an Unchangeable, Pure, Living Light; for *his Life is the Light of Men*: He that hath it, hath Life; he that hath it not, hath not Life, but is in Darkness, under Wrath.

So *John* testified and said, 'I am not that Light, but am sent before, to bear witness of that Light, that true Light
that

' that enlighteneth every Man that comes
 ' into the World : I am not the Way but
 ' a Fore-runner, or one sent to run be-
 ' fore, to make preparation for the Way
 ' of the Lord ; and he that sent me, sent
 ' me to Baptize with Water: But,
 GREATER IS HE THAT SENDS,
 THAN HE THAT IS SENT , For
 ' tho he came after me, yet he is and e-
 ' ver was preferred before me, the Latch-
 ' et of whose Shoe I am not worthy to
 ' untie ; he shall Baptize with the Holy
 ' Ghost and Fire: I indeed Baptize with
 ' Water, He with the Holy Ghost and
 ' Fire: I must Decrease, He must In-
 ' crease: That he might be made mani-
 ' fest to Israel, therefore am I come, Bap-
 ' tizing with Water, as I was sent to
 ' do ; for this end, that he might be made
 manifest to Israel ; AND WHEN ' He
 ' is made manifest to Israel, then is the
 ' end of my Baptizing with Water AC-
 ' COMPLISHED ; then must I Decrease,
 ' but He must Increase ; for, of the In-
 ' crease of his Government and Kingdom
 ' there shall be no end.

Now the day dawned, the Sun appear-
 ed, and all lesser Lights were overtop-
 ped, and all Shadows fled. Now it's true,

John

John was a *Burning and Shining Light*; but *John* received all from above; but He that is above all, and gives to all Men Life and Being, is the fulness of Light and Life; and as he arises and ascends in his Glory, He gives to all Men liberally, as it pleaseth Him; Glory to his Name for ever.

Now, that *Water-Baptism*, or *Baptizing into Water*, was only ascribed unto *John* (as having Commission) both by our Saviour Christ, and his Apostles, and by *John* himself, see *Matt. 3. 11, 15, 16.* where *John* affirms, I, saith *John*, I, mark, *I indeed Baptize you with Water unto Repentance*; but, mark here, all ye *Water-Baptists* of all sorts, mind this, *but HE that COMETH AFTER ME*, mark, What then, *John*? Thou must depart it seems, if He must come after; this word, *After*, signifies *John's* going away, or giving place to him that was to come after him: What then, *John*, thou art but for a time? No; 'I must Decrease, for 'He is mightier than I, whose Shoes 'Latchets I am not worthy to unloose. Well, *John*; And what will He do for us? Will not he Baptize with Water? I tell you, 'I Baptize with Water that, 'that

‘ that He might be manifested to Israel ;
 ‘ but He will exceed me or my Baptizing
 ‘ into water ; for He shall Baptize you
 ‘ with the Holy Ghost and Fire ; whose
 ‘ Fan is in his Hand, and he will through-
 ‘ ly purge his Floor, and gather his
 ‘ Wheat into his Garner, and burn up
 the Chaff with Fire unquenchable.

Well, they might still have said, *John*
 ‘ This is a great Work ; but will he not
 ‘ own thee and thy Baptism, and establish
 ‘ it with his for ever, or to the end of
 ‘ the World ? mind, *Yes*, to the first part
 might *John* have said ; ‘ for in effect he
 ‘ did say, he will own me ; for GOD
 SENT ME BEFORE ; and for this end,
 ‘ that Christ might be made manifest to
 ‘ Israel, therefore am I come ; to the Se-
 cond, ‘ He will not establish my Baptism
 ‘ with his, for I must decrease ; and there
 ‘ is no necessity for it ; for his Baptism is
 ‘ the Substance of all other, and through-
 ‘ ly purges and refines, and makes pure ;
 ‘ and I am but a Fore-runner of Him.

Well, But He comes to thee to be Bap-
 tized of thee ? *Yes*, but *John* forbad Him,
 saying, *I have need to be Baptized of Thee,*
and comest thou to me ? Mark, Here was
 need for *John* ; *I have need said John* ; well
 Jesus

Jesus denies it not but there was so; nevertheless *Suffer it to be so NOW*, mark *Now*: Why *Now*? Because *Now* is thy time; for thou wast sent before me for this end, might Christ have said, and this Dispensation is of God; and thus or therefore it becometh us to fulfil all Righteousness: Why, then *John* suffered Him.

But some may Object, and say, If it was Righteousness to be Baptized into Water then, and that Christ was, ought not we to follow Christ in all Righteousness?

I Answer; In all everlasting Righteousness he ought to be followed; not in all the Outward or Ministerial part of Righteousness; for there is the Righteousness of God revealed within, from Faith to Faith, and the Righteousness of the Law without; the Law was Righteous, Holy, Just and Good, and Christ fulfilled the Righteousness of the Law, and had he not fulfilled the Law in every tittle, He could not have said, *It's finished*; but He fulfilled the Law: And he also fulfilled *John's* Dispensation, or He obeyed or did all the Law commanded; and he obeyed and did also all that was commanded by the Dispensation of *John*; and when all the Righteousness requir'd

was

was fulfilled, it was reason that he only should have place that had fulfilled it ; So down to the *Circumcision* he went, and to the *Passover*, and to all the Law called for ; for he Humbled himself, and became obedient as a Servant, and serv'd it in it's time and place, and fulfilled its Will and Requirements ; and not only so, but bore all *the Curse* due to us that had broken it, and been disobedient unto it, and set us free from it ; was the end of the Law, for Righteousness to us that believe : So that we are not under the Law, but under Grace, or the Gift of God that brings Salvation to us, who have *not the Shadowy Works of the Law* ; but are Believers in, and Obeyers of him, who is exalted both above the Law and the Prophets.

So also down into the *Water* he goes, and fulfilled *John's* Dispensation, or that Righteousness required by it ; which, when it was fulfilled, he only was worthy to have place, that had fulfilled it ; and having fulfilled it, he went up straight-way out of the Water ; *mark*, he did not there abide or stay, but straight-way went out of the Outward thing ; and then came the Word of Power,

Power, and the Heavens were opened, and the Holy Ghost descended like a Dove, and lighted on him; then came the Voice from Heaven, saying, *This is my Beloved Son, in whom I am well pleased.*

Now is he Descended, that is also Ascended, and is now Established alone: *This is my Beloved Son, in whom I am well pleased, Hear ye him: He that hath Ears to hear, let him hear what the Spirit saith: Hear Him, of whom Moses, and all the Prophets, and John, who was more than a Prophet, spake; for now he is come that is mightier than all, and all Power is given unto him; not unto him and John, nor unto him and Moses; No: But unto Him; Him only hath God exalted to be both King and Priest unto Israel; and He alone is established a Priest for ever, of an Unchangeable Priesthood; not Changeable nor Finite, but for ever, of an Unchangeable Priesthood; mark ye, but not after the Order of Aaron, nor after the Order of John, but after the Order of Melchizedec, who met Abraham, and blessed him; him that overcame, and blessed him; and will give to him that overcomes to sit with him in his Throne, as he hath overcome, and is set down in his Father's Throne.* Not

Not after the Order of a Carnal Commandment, but after the Power of an Endless Life: This is the Sun that cloathes the Woman, who hath the Moon under her Feet, therefore all changeable Dippings with Water; and the least in his Kingdom, is greater than *John*, tho' he was more than a Prophet.

Also in *Mark* 1. 8. 'I indeed have baptized you with Water, but He shall baptize you with the Holy Ghost.

Also *Luke* 3. 16. 'I indeed baptize with Water, but one mightier than I cometh, the Latchet of whose Shoe I am not worthy to unloose, He shall [*mind*] baptize you with the Holy Ghost and Fire.

But he ever takes Water-Baptism to himself, and never ascribes it to Christ Jesus; but speaks of a greater Work to be done by him, a Purging, Purifying, Refining, Cleansing Work; and *John's* was but a Type of what was a coming, and therefore ran before, and hastened to give place to him that came after, who alone is himself established, in all things to have the Preheminence.

Now [*mark*] this word *Fore-runner*, or one sent to run before; one that runs makes

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makes haste away, that he may finish his Course before his time be out. Now it's plainly said, that as *John* fulfilled his Course, he said, *Whom think ye that I am? I am not he*: Mind ye, *John* was not He, not He that was to be established to abide for ever, a Priest for ever, of an Unchangeable Priesthood, but was sent before him: Therefore when the Apostle here comes in the 13th Chapter of the *Acts*, and Verse 23, 24, 25. he speaks on this wise (as he was preaching Christ Jesus, not *John*; he was not, I say, preaching *John*, nor *John's* Baptism, but Christ the Seed of David) *Of this Man's Seed* (saith he) *hath God, according to his Promise, raised unto Israel a Saviour, Jesus: When John had first preached before his Coming the Baptism of Repentance to all the People of Israel*: Mind ye, all ye Baptizers in Water, when Christ was raised unto Israel, when *John* had first preached before his Coming: Mark, *John* had a Time, we grant, and own with all our Hearts; but was it not before HIS Coming here spoken of? But when his Course was fulfilled, when *John* had first preached the Baptism of Repentance; first, mind ye, then God raised up to Israel a Saviour.

Oh!

Oh! but *John* could not save: But Him whom God hath raised, saveth to the uttermost them that come to God by him; Him whom God hath raised. And so *John* honestly disclaims all the Honour due to Jesus Christ; and as one afraid, lest the People should ascribe any of it to him, said, *Whom think ye that I am?* As he fulfilled his Course, mark that, *John's* Course was fulfilled: *I am not he, but behold there cometh one after me, whose Shoes of his Feet I am not worthy to loose, (Him) Behold, he is the Lamb of God that takes away the Sins of the World; but I am not he.* And so in Verse 47. the Apostle comes to declare in much Plainness, how that *Christ* is set and established, and he joyns none with him: *For so hath the Lord commanded us, (saith he) saying, I have set thee, saith the Lord, to be a Light to the Gentiles, that THOU, mark, not Thou and John, nor Thou and Moses; but in the singular Term, Thou; that Thou shouldest be for Salvation unto the ends of the Earth, Isai. 49. 6.*

But again, in *John* 1. 2, 26. 'The People came to John, and asked him, saying unto him, Why Baptizest thou, if thou be not that Christ, neither *Elias*,
' nor

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‘ nor that Prophet? *John* answer’d them,
 ‘ saying, I Baptize with Water; *mark*,
 ‘ but there standeth one among you,
 ‘ whom you know not, He it is who
 ‘ coming after me, is preferred before
 ‘ me, whose Shoes Latchet I am not
 ‘ worthy to unloose. These things were
 ‘ done in *Bethabara* beyond *Jordan*, where
 ‘ *John* was baptizing.

‘ The next day, *John* seeth *Jesus* com-
 ‘ ing unto him, and saith, Behold the
 ‘ Lamb of God that taketh away the
 ‘ Sins of the World: This is he of whom
 ‘ I said, After me cometh a Man that is
 ‘ preferred before me; for he was be-
 ‘ fore me, and I knew him not; but
 ‘ that He might be made manifest to
 ‘ *Israel*, therefore am I come Baptizing
 ‘ with Water.

Mark, The End of *John*’s Baptism was,
That HE might be made manifest to Israel,
therefore am I come, baptizing with Water:
 So then this was the Service of *John*’s
 Baptism, and it served for this Purpose,
 and to this end, *That Christ might be made*
manifest.

And so *John* bare Record of him, and
 Preached him, and not himself; but
 cryed, *Behold the Lamb of God; look not*
 at

at me; behold not me, nor the Lamb of God and me; no, he never joyn'd himself to Him; but said, 'I am sent before Him, and now he is come, behold Him, the Lamb of God; He taketh away the Sins of the World: But look not now at me; I am not that Light, but am sent before, a Witness, and am come Baptizing, that He might be made manifest; and if He were manifest to *Israel*, then were my Desire answered, and the End of my Labour in Water-Baptism accomplished; so that they might believe in him.

'*John* bare Record, saying, I saw the Spirit descending like a Dove, and it abode upon him, and I knew him not; but he that sent me to Baptize with Water, said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Ghost: And I saw, and bare Record, that this is the Son of God.

See how plainly *John* preached Christ and his Baptism; and all along put this Distinction, *I Baptize with Water, He with the Holy Ghost and Fire; I must Decrease, He must Increase.*

But

But they might have said, *Why John, why must thou decrease?* Why *John* might have said, *Because my Baptism is but of Water, that he might be made manifest: But his Baptism is with the Holy Ghost and Fire, a Baptism that exceeds mine, as far as the Light of the Sun exceeds the Light of the Moon.*

So it's clear, that *John* was sent to Baptize with Water, and *Christ* was sent to Baptize with the Holy Ghost and Fire: And *Christ* fulfilled *John's*, and the Law, and all the Righteousness required by them; and then was himself alone established, a Priest for ever, of an Unchangeable, Unalterable Priesthood.

But further; for I am desirous to clear my self of this matter at this time, from all Opinions concerning this thing: I have already made it appear, that *John* himself was on my side; and his Record is clear to prove, That the Baptism of *Christ Jesus* is that of the Holy Ghost, and that he himself was sent to baptize with Water: And he no where makes mention of any other that was sent to baptize with Water, but himself; I say, that was sent. In the next place, I shall bring the Testimony of our Lord and Saviour

Saviour Jesus Christ, who also at all times ascribeth *Water-Baptism* unto *John*.

Acts 1. 5. *And being Assembled together with them, commanded them, That they should not depart from Jerusalem, but wait for the Promise of the Father, which, saith he, ye have heard of me; for John Truly (or might he not have said, or is it not all to one Sense, had he said so? John it's True) Baptized with Water: But, mind, he doth not say, Do ye so too; or, I will baptize with Water also; No: John, said he, Truly baptized with Water, but Ye, mind Ye, Ye shall be baptized with the Holy Ghost not many Days hence.*

This is the Baptism they were to wait for, and to be by Christ baptized withal, no Water at all enjoined to it by Christ Jesus, tho' he owned it in its time, and fulfilled it, as aforesaid: But mark, now was the time of Promise at hand; *Not many days hence (saith Christ) ye shall be baptized with the Holy Ghost.*

So also Peter, in *Acts* 11. 16. saying, *Then remembered I the Word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost.* Still Water-Baptism is ascribed to *John*, by himself, and by Christ Jesus.

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Let us hear what the Apostles say concerning it.

In *Acts* 1. 22. *Peter*, in his Declaration to the Disciples concerning *Judas*, and choosing another in his stead, makes mention in *Verf.* 22. on this wise, *Beginning* (said he) *from the Baptism of John*, mark, *unto that same day that he was taken up from us*, must one be ordained to be *Witness with us of his Resurrection*. Here it is ascribed unto *John*.

Again, in *Acts* 13. 23, 24, 25. *Paul*, speaking of the Promise, *God hath* (saith he) *according to his Promise, raised unto Israel a Saviour, Jesus*; when *John* had first, mark, first, preached **BEFORE HIS COMING**, mind, *before his Coming*, the *Baptism of Repentance to all the People of Israel*; and as *John* fulfilled his Course: Mind here, *Paul* still ascribes it to *John*.

Again, in *Acts* 19. 1, 2, 3, 4. *And it came to pass*, that while *Apollos* was at *Corinth*, *Paul* having passed through the uppermost Coasts, came to *Ephesus*, and finding certain Disciples there, he said unto them, *Have ye received the Holy Ghost, since ye believed? And they said unto him, WE HAVE NOT SO MUCH AS HEARD WHETHER THERE BE ANY HOLY GHOST.*

GHOST. *And he said unto them, Unto what then were ye Baptized? They said, Unto JOHN's BAPTISM.*

Mark, Had *John's* Baptism been in the Name of the Father, Son, and Holy Ghost, then how should they but have heard of a Holy Ghost? So that here, before I proceed any further, I shall take notice of this place a little. Water-Baptism is still ascribed here to *John*; *I indeed baptize with Water*, said *John*; *John indeed baptized with Water*, said *Christ*; and said the Apostles, *John verily baptized with the Baptism of Repentance, saying unto the People, That they must believe on Him that was to come after him, that is (said he) on Christ Jesus*: So I shall yet bring no more Proofs for this Point, these being sufficient. But before I leave this Place, take notice, That tho' they had been baptized unto *John's* Baptism, yet they had not heard whether there was ANY Holy Ghost: Which doth clearly manifest, that altho' it should be granted, that *John's* Baptism was still of Necessity, which far be it from me to do, yet how doth it thwart all the *Water-Baptists* of our Age, who Baptize with, or into *Water*, using the words *Father,*

Son, and *Holy Ghost*; which they cannot bring Precept or Example for.

For tho' the Apostles did by permission Baptize, it was but in Condescension unto *John's* Baptism; for Commission they can no where bring from Christ, nor that they did use the words, now used by you, saying, *I Baptize thee in the Name of the Father, Son, and Holy Ghost.*

So that your Practice, all of you *Water-Baptists*, is contrary to the Holy Scripture; for in this place, *Paul* baptized those in the Name of the Lord *Jesus*: And *Peter* (in *Acts* 10.) commanded to be Baptized, *Repent and be Baptized in the Name of the Lord Jesus*: But no where can they find, that either *John*, or any of the Apostles, used to say, *I baptize thee in the Name of the Father, Son, and Holy Ghost*: So that your Practice in this is grounded on a Sandy Foundation, and will undoubtedly fall.

Prop as hard as you can, and take ye altogether, ye *Water-Baptists*, of all sorts, and work never so hard with both hands, your *Babel-Buildings* will all fall, and great will be the Fall thereof; and all your Props, and all your cunning Work will be broken to pieces, and you shall never

never be able to raise your Building again; but the chieftest of your Workmen shall be ashamed of their own Doings, and you shall gather Paleness in that Day.

Oh therefore be intreated in tender Love, I beseech you, to return! Return out of *Babylon*, unto the Gift of God, the true Light, that makes ye all manifest, and in which ye are all seen and comprehended: I say, in the Name of the Lord my God, and in much Love to your Souls, be intreated to return unto it; it's near you to instruct you, and to make all things manifest to you, if you will come unto it. O turn your Minds! How oft have you been reprov'd by it? And you never found Guile in his Mouth, tho' he hath told you all that ever you have done, yet you regard him not, but prefer fading, finite, and unprofitable things above him. Oh! haste, haste out of *Babylon*, tarry not; the Day of Vengeance is near; and then will you come to know the true *Baptism* is not into Water, but into the Name of the Father, Son, and Spirit; and that Christ (in *Mat.* 28. 18, 19.) when he sent his Apostles out to teach

all Nations, and that the Baptism there spoken of, and commanded by Christ, was not into Water, but into the Name of the Father, Son, and Spirit; neither is there any such a word as *Water* mention'd in his Words there spoken to them; but into the Name of the Father, Son, and Holy Ghost, he bad them Baptize.

But some may say, *It must needs be Water there intended, because that none can Baptize with the Holy Ghost, but Christ.*

I Answer, True; None can but He, and by his Power only; therefore he tells them in the first place, That *All Power is given unto me* (saith he) *both in Heaven and in Earth*; and they now must not go in their own Strength or Power, but in his Power; and it was his Power, in them and by them, that did the Work he sent them to do; and so he saith unto them, *Without me ye can do nothing: But lo, I am with you always, even to the end of the World: And all Power is mine.* And now, you *Water-Baptists*, let me ask, Now where is *John's* Power? *John* hath now no Power, nor *Moses* hath now no Power, in a way of Administration, if all be given to him, and be

be his, as I am satisfied it is: And it is plain, He only is here established.

Now it must not be admitted for any other to have a Tabernacle standing or building with his; No: Though *Peter* would have had three, one for *Moses*, one for *Elias*, and one for *Christ*: That *Elias* was already come, *mind*, and they have done to him whatever they would: And is it not plain to you, that this was *John the Baptist* here spoken of, and intended? And yet *mind*, neither *Moses* nor *Elias* must have a Tabernacle built with his; but a Cloud came, and took them away, *mark*, and *Christ* only left; and a Voice from Heaven came, saying, *This is my Beloved Son, in whom I am well pleased, hear him.* Oh! what would you have? How clearly is it manifest unto all who walk not in Darkness, that he only is, by himself, established to be heard in all things: And saith the Apostle, *He that refuseth to hear this Prophet, shall be cut from off the Earth*: And again, *See ye refuse not him that speaketh; for if they escaped not, that refused him that spake on Earth, even Moses, how shall ye escape, if ye refuse him that speaks from Heaven, whose Voice then shook the Earth?* But

now says he, *Yet once more will I not shake the Earth only, but also Heaven; mark, that those things that cannot be shaken may remain: Mind what must remain, and how he alone (even Christ) is above all established.*

And it's said again by Paul, God (saith he) *who at sundry Times, and in divers Manners, spake in Days past to the People by the Prophets, hath in these last Days spoken unto us BY HIS SON, (mark, not by his SON and JOHN, but by his SON) whom he hath appointed Heir of all things, mind: So All Power is given unto me (saith Christ) Go ye therefore, teach all Nations, baptizing them into the Name of the Father, Son, and Spirit; or if you had rather have it, Holy Ghost; teaching them to observe whatever I command you; and lo, I am with you always, even to the end of the World; but tarry at Jerusalem, till ye have received Power from on High; for without me ye can do nothing. So 'tis not (saith Peter) by our Strength or Righteousness that this Man is made whole: Why stand ye gazing upon us, as tho' by our Power and Holiness it was done? Be it know unto you, that by the Name of JESUS, whom ye Crucified, even by Faith in his Name, is this*
Man

Man made whole. And said Paul, I have laboured more abundantly than ye all; yet not I, but the Gift, or the Grace of God that's in me. And so it was in his Strength that they were more than Conquerors, and could do all things through Christ that strengthened them; but before they could not, before (I say) that they went in his Strength. So there was need for them to wait at *Jerusalem*, till they had received of his Fulness, of which they all received Grace to help in time of Need.

But now, *mark*, they had not Need to have stay'd at *Jerusalem* for Power to have baptized with Water; for they had been doing that before, and were Able enough for that Baptism: But now they were to enter upon a greater Work; and it is not they must do it, but the Gift of God in and by them, or the Power they received; so saith Christ, *Lo, I am with you; and as many as received him, to them he gave Power; for, All Power is given to me* (saith Christ) **ALL**, *mark*. So, though the Apostles, as Men, could not Baptize into the Name of the Father, Son, and Spirit; no more than we, as Men, can do; yet,

mark, Christ in and by them can, or us either; and in and by them did: And when the Apostles laid their Hands on them that Believed, the Holy Ghost fell upon them; and somerimes when they were Preaching unto them, the Holy Ghost fell upon them: Yet it was not them that could so much as Preach as they ought, but Christ in and by them. God speaks, by his Son, through his Vessels of Honour, fitted for his Use: So it's not them, but Christ, who also raised the Dead, opened the Eyes of the Blind, healed the Sick, cleansed the Lepers, and many great and good Works did they; yet not they, but the Gift of God in them and by them: And so they went in the Demonstration of the Spirit and of Power, and Preached Christ the Wisdom of God, and the Power of God, the favour of Life unto Life IN THEM, *mark*, in them that are saved, and the favour of Death unto Death in them that perish.

But they never cried out, *Water-Baptism is the Doer*; for Christ Jesus said, *I am the Doer*, by ME (*mark*, not *me* and *Water*, nor *me* and *John*, but BY ME) if any Man enter in, he shall be saved, (O he is of

of himself sufficient!) and shall go in and out, and find Pasture.

The Apostles never called it, as you do, *An Initiating Ordinance*, and (say you) *A Command of Christ*: But who says so besides you? Where do you prove it? Prove, Friends, whoever you are. I challenge all the whole World to prove that Christ ever mentioned such a thing to any of his Ministers, as by way of Command, as Water-Baptism; but said, as abovesaid, *Ye (said he) shall be baptized with the Holy Ghost*: And, *Go teach all Nations, baptizing them into the Name of the Father, Son, and Holy Ghost*: Say not, *We cannot*; Be not dismayed; for, *Lo, I am with you: And All Power is given unto me, both in Heaven and in Earth; therefore without me ye can do nothing: But abide in me, and then ye shall bear Fruit: In me ye shall have Peace.*

But though it were so, that he had meant, as you Baptists say he did, *Water-Baptism*, and that that Commission belongs to you, (say you) *The World is not yet ended; therefore (say you) it is still to be observed*: Suppose this were granted you, then I ask you, How missed Paul of it, that he had no share in this Commission?

mission? For *Paul* saith, in 1 Cor. 1. 13. *That Christ sent me not (saith he) to Baptize, but to Preach the Gospel;* mark. How comes it to pass, that you are greater sharers in this Commission than *Paul*? And how must we do to know it? For if it did not reach *Paul*, who was Converted, and one not behind the Chiefest of the Apostles, how can it reach you? And though you may say, *All are not sent to Baptize*: Then I ask you, How must we do to know who are, and who are not? But say you, *Paul means NOT ONLY*: Oh Friends! Would you have this Hole to creep out at? It's a little one, too little to get out at. 'Tis your Meaning; but we must not take your Meanings, when the Lord lets us see he means otherwise; for *Paul* said not so, nor dare any true *Christian* say that *Paul* meant so; but said what he meant, and meant what he said.

Well, but say you *Baptists*, *He did Baptize*.

It is true, he did some few; but he thanks God they were so few: But it seems, though he did, he did not do it by Commission: *For Christ sent me not to Baptize, (saith he) but to Preach the Gospel.*

Gospel. How then? Why by Permission, as he also Circumcised *Timothy* by Permission, because of the *Jews*; but not, because Christ had commanded it; for he had not.

Paul himself said, *If ye (speaking to the Galatians) be Circumcised, Christ shall profit ye nothing*; yet took that Liberty for a particular End, because of the *Jews*, to do that particular Act. He also observed the Law, and went under seven days Purification, and had an Offering brought according to the Law; but not because it was commanded by Christ, for Christ had not commanded it; but because of the *Jews*: Yea, and had (had he not?) another time his Head shorn, and was under a Vow. Much might be said, that was done by the Apostles, that was not commanded by Christ; nor that they left no Command to after-Ages to observe.

But it's also clear in *Acts* 26. 15, 16, 17, 18. that *Paul* had no such word, in his Commission, as to *Baptize into Water*: For I (said the Lord) have appeared unto thee, for this end or purpose, To make thee a Minister and a Witness, both of these things which thou hast seen, and of those things

things in the which I will appear unto thee: Delivering thee from the People, and from the Gentiles, unto whom now I send thee: Mark, What to do? Not to Baptize into Water; he mentions no such thing; No: But To open their Eyes, and to turn them from Darknes to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and an Inheritance amongst them that are Sanctified by Faith that is in me. This was Paul's Commission, if we may so call it, as he himself tells the King Agrippa; but here is not one Word of Water-Baptism, or Not Only to Baptize, as you Baptists say. But if you have no better Weapons than these, these are too short to save your Heads.

But to proceed: You still say, The Apostles did Baptize.

Peter said, in the Second of the Acts, REPENT, and be BAPTIZED, every one of you, in the NAME, mark, of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost; (this Baptism, being for the Remission of Sins upon Repentance, was necessary to Salvation; but so is not yours) for the PROMISE, mark, is unto you.
But

But the Promise was not WATER-BAPTISM; but, *Ye shall be Baptized with the Holy Ghost*, said the Lord Jesus, *by way of Promise*. And this is that which was spoken by the Prophet, *Joel 2. 28. And it shall come to pass in the last Days, saith God, I will pour out of my Spirit upon all Flesh*; mark, Was not this the Promise of God to them, and their Children; and to all that are a-far off, and so on?

And in Verse 21. *Then they that gladly received the Word, were Baptized; and THE SAME DAY were added unto them Three Thousand Souls*; mark ye, *The same Day*: It was a great Number to be Baptized into Water, as you do, all of one Day, if it was so: But it is not here so said, nor mention made of Water in this Chapter; so that this place will not carry your Matter you would lay on it; for *all these* (it's said) *continued steadfastly in the Apostles Doctrine*; and their Doctrine, I hope, you will own was for Christ: If any Preach any other Doctrine, than what is already Preached, or lay any other Foundation, than that which is already laid, let him be accursed: We Preach Christ (saith Paul) to the Jews a
Stumbling-

136 *Concerning Baptism.*

Stumbling-block, & to the Greeks Foolishness; but unto them that believe, Christ, the Wisdom of God, and the Power of God. It was Christ they Preached.

But say you, Philip Baptized the Eunuch, and the Gaoler was Baptized, and Cornelius, and those with him, Peter commanded to be Baptized in the Name of the Lord; and (say you Baptists) when was that Command repealed?

*I Answer; Though it was a Command, yet it was but Peter's Command; and Peter had not all revealed to him at first, but was ignorant of things that were afterwards revealed; and so were the rest of the Apostles: Witness Peter's Vision, and the Apostles blaming Peter for going to the Gentiles, because they yet saw not into that foretold Mystery, nor many before them saw it not; but it was revealed in the Lord's time to them, how that the Gentiles should be Fellow-Heirs, and partakers of the same Glory. But you cannot prove that Peter's Command was obeyed: He commanded them (it is true) to be Baptized; and if they were, his Command was fulfilled: But who commanded you, or sent you? Shew us
your*

your Commission: For *Peter* did not, any where, that I can find, Command, *That Water-Baptism should be observed to the World's end*; No, no: It was the Baptism of *Christ Jesus*, with the Holy Ghost and Fire, that was, and is, and will be to the end, Established and Commanded in *Mat. 28.* by *Christ*. And though the Apostles did make use of *John's* Baptism, yet they laid no stress upon us, that were to come after them, to use it; neither was it Commanded by *Christ* for them to use.

But come, May not I say, That they saw not to the end of *John's* Baptism, (though *John* had plainly said, *I must Decrease*) no more than they saw the coming of the *Gentiles*, till it was shewed by a Vision; (and that though *Christ* had said, *That the True Worship was in Spirit and in Truth*, yet that they saw not through the Outward Worship? And have I not more ground for it, than you have for *Paul's* NOT ONLY?) But if you were in the Light, you would see, that the Apostles did see but in part, and no farther than it was revealed unto them, no more than we do now. But

But though we should say, that they did see unto the end of *John's* Baptism, and unto the end of all visible things, as I know they did in time, as I shall prove hereafter; yet altho they might, they that were daily added, might have *stumbled*, had they denied them that of *John's* Baptism, except they also had seen into the Mind of God with them in this Matter; for they were but Enterers in as little Children, and not grown up to Man's State at first, but went from strength to strength in the Spirit of the Lord; and so the Apostles could take Liberty, for the furtherance of the Gospel, to use *John's Dispensation*, but were above it themselves, out from under it's Command, in the Power of Christ, who was greater than *John*, and had all Power himself; and so it could not command them, but they it: And so *Philip* said unto the Eunuch, *If thou believest with all thy Heart, THOU MAYEST*; not *THOU MUST*, No; but *if thou believest, thou Mayest*; he would not deny it him; tho' I believe, *Philip* knew, that it was the Spirit's Baptism that must sanctifie, and that Water could not reach the Soule of any, nor any way satisfie the spiritual part of Mankind.

And

And yet took that Liberty in the Spirit, because of the Weakness of their yet Childish Capacities, to submit to their Weakness in many things that belonged unto the Law, as well as in this of *John's*. And is it not also clear, *That the Apostle would not yet seem to lay the Building, if I may so call it, of John waste, until they had laid and builded on a more sure foundation? Ner wholly preach his Baptism useless, nor the Law neither, until such time as the Gospel had got some hold of the People? And then they testified of One Lord, One Faith, one BAPTISM; and that by One Spirit they were all Baptized into One Body, and had been all made to drink into One Spirit; and that they were made able Ministers of the New Testament, not of the Letter, but of the Spirit: and came not with words Man's Wisdom teacheth, but with words the Holy Ghost teacheth, with which they were now Baptized; comparing Spiritual things with Spiritual, not Carnal, or External or Elemental things with Spiritual, as you do; no, no; but Spiritual with Spiritual.* Now they saw by the Revelation of the Spirit, into the Mysteries of God's Kingdom, and therefore in *Heb. 6. 1.* the Apostle comes in with these words, *LEAVING* (saith he)

he) mark, *Leaving the Principles of the Doctrine of Christ, let us go on unto Perfection.* Come, Friends, deal plainly for your own Souls Good, and God's Glory, and tarry not short of him that makes Perfect, and cleanseth from all Iniquity; and be perswaded to come and wait for the true Baptism of Christ, which is with the Holy Ghost and Fire, that ye may be sanctified and refined, and made every whit whole; for it is in much Love to your Souls that these Lines are written, by one that desires your Salvation even as his own, and truly breathes for the Prosperity of Zion, and the establishment of Truth and Righteousness.

But now some may Object, and say, *That the Apostles could not have left them, if they had not been in them, or in the Use of them.*

I Answer, True, they had so; and had also been in the Use of those things the Law had required; but mark, All these could not make Perfect; the Law made nothing Perfect (said the Apostle) as pertaining to the Conscience. And the Baptism of John (say you) was but a Type: Now if the Type could make Perfect, then there would have been no need of the Sub-

Substance; for if Perfection had been by the Levitical Priesthood, then verily Righteousness would have been by the Law: And now say I, If John's Baptism could have taken, or have washed away Sin, then verily Righteousness would have been by John; I mean, that Men would have been then by it made perfectly and truly Righteous: But John himself Preached no such thing by himself; but said, I am not he, but behold him, the Lamb of God, that takes away the Sins of the World; this is he of whom I spake, one mightier than I cometh, he must increase; of the increase of his Government and Kingdom there shall be no end.

And therefore saith the Apostle, LEAVING, which word therefore seems to entail the foregoing words in the Chapter before, where he had been telling them of their Childishness (he mentions the Doctrine of Baptism which cannot prove the Imposing of Water-Baptism any more than all the rest) and was now for bringing them on to a further State, where they might know Perfection, and have Meat that would satisfie, true Bread, that comes down from Heaven, and impowers to be Sons of God. And it seems clear to me, that there was some need.

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for those things, they had so long lain like Children weak, and like Babes in, to be left; *Therefore LEAVING these, let us go on to Perfection*; and faith further, *this will we do, if God permit*: But if they had been commanded by Christ to have been used to the Worlds end, then why should *Paul* (for so I call that Author) have been so earnest at that day, which was soon after Christ's Ascension, to have had them then to leave them, and to go on to a more Manful, Powerful, Perfect State? So that it is very clear to all whose Eyes the Lord opened, that though the Apostles had by reason of their weakness, submitted to their Childish Capacities, rather than they would lose their hold they had got of them; yet this or these things were not the thing they were driving at: But the Aim and End of all they did, both in *Circumcision, Passover, Vows and Seven Days Purification, and Water-Baptism*; yea, and all those things concerning Meats, and other things, that they did by Permission, and not by Commission from Christ, I say, their Intents in all these were never to establish them with Christ Jesus, to abide as long as the World lasted; No, but after they had

had held them in hand, in order to get them on, they took all occasions they could, to bring them on further, till they all come in the Unity of the Faith unto a perfect Man in Christ Jesus, unto the measure of the Stature of Christ Jesus; and so these became useles, and all gave place to him, who is alone by himself established a Priest for ever of an unchangeable Priesthood; *Glory is wholly due unto him.*

And so, now they came to speak of *One Baptism, One Faith and One Lord*, as aforesaid; *and that by One Spirit they were all Baptized into One Body*, mark, they were ALL, he saith, ALL Baptized by One Spirit into One Body, and had all been made to drink into One Spirit: But none can prove that ALL were Baptized into Water; for Paul was instrumental in the Lord's Hand, for the convincing and converting of many, But he saith, he Baptized none but Crispus and Gaius, and the Household of Stephanus, beside (saith he) I know not whether I Baptized any other; but many were convinced by him, doubtless very many, yea, multitudes; yet no Man can prove, that all that were convinced and converted by the gift of
Paul

Paul were also All Baptized into Water; yet saith he, *Ye are all Baptized by One Spirit, and have been ALL made to drink into One Spirit; and there is One Lord, One Faith, One Baptism.*

Well, but say you Baptists, He doth not say, *There is but One Baptism.* No, nor doth he not say, *There is but One Lord*; must we therefore say, *There are more Lords than One*? God forbid: For to us there is but One Lord: And he doth not say, *There is but One Faith*; must we therefore say, *There are more Faiths than One*? So he also saith, *There is One Baptism*; and so say we too; and that One was Promised, and Accomplished, and Commanded: For we believe, as Christ said, *The Works that I do, mark ye, The Works that I do, shall ye do; and greater Works than these shall ye do.* But it's plainly said, *That Christ Baptized not*; I say, Not with Water, but with the Holy Ghost. And do you think that he used One Baptism to them, and commanded them to use Another to them that believe in him? Do you think that he Baptized them with the Holy Ghost, and then sent them out to Baptize with Water? I know, what-ever

ever you believe, you have said no less; but you can never prove it: *For the Works that I do, shall ye do.* But Christ Baptized not into Water, nor never said that they should, that you or any other can prove; for *Peter*, in *Acts* 11. declares what the Lord said, when the Disciples were talking with him about his going unto the Gentiles: *Then* (said he) *I remembered the Word of the Lord, how that the Lord said,* (mark ye, Christ's word, *The Lord said*) *John Baptized with Water, but you shall be Baptized with the Holy Ghost.* But he no where mentions Water, by way Commanding them to use it in Baptism: But said, *Ye shall be Baptized with the Holy Ghost;* and, *Go ye, teach all Nations, Baptizing them into the Name of the Father, Son, and Holy Ghost;* and, *Lo, I am with you.*

But farther, I remember you Baptists have said, *That your Baptism into Water doth signifie Death, Burial, and Resurrection:* By which words you acknowledge it is but a Type. And you farther say, *That no Man ought to be buried before he be dead.* Now I conclude, that the Dead you mean, are such as are dead to Sin; and if so, how can ye that

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are

are dead to Sin, live any longer therein? Know ye not (saith Paul in Rom. 6. 2.) that so many of us as were Baptized INTO (mark, into) Jesus Christ, were Baptized into his Death: Therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life: And in Vers. 7. For he that is dead, is freed from Sin. Well, let me ask you, Are you thus Dead, Buried, and Risen with him by your Water-Baptism? Or can any Man conclude, that Paul here speaks of Water-Baptism? Is it not plainly said, Into Christ? Not into Water, but into Christ, into Death. And in Gal. 3. 27. For as many of you as have been Baptized into Christ, have put on Christ; and they that are in Christ, are new Creatures, (behold, all ye Water-Baptizers!) all old things pass away, and all things become new; a new Heaven, and a new Earth, in which dwells Righteousness. And we say, That the Sons of God inhabit in the New and Living Way, that which is pure, and changeth not, but endures for ever; and in Righteousness are they Established, and Act not by the Power of

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of a Carnal Commandment, but in the Power of an Endless Life; not in Imitation of the Letter, but in the Demonstration of the Spirit. For although it should be so, as ye would have it, *That Christ had commanded the Apostles to Baptize into Water*; as he never did, nor can it be ever proved; yet, if it had been so, what is that to you? Who Commanded you? Shew us your Commission: Where did you receive your Power and Authority in this matter, that you both Preach and Baptize? Whereas *Paul* says, *He was not sent to Baptize, but to Preach*. And we say, and know what we say to be true, that we are not sent to Baptize into Water, but to Preach the Gospel; and our Authority came not by Man, of Man, nor from Man, but by the Grace of God we are what we are; and his Grace is sufficient for us, and ever hath been, since we were a People, and so will be to the End.

And we further say, We know that *John* was sent to Baptize with Water, and we own him in his Day; but where did *John* Baptize, using those words, *Father, Son, and Holy Spirit*? For they that had been Baptized into *John's* Baptism,

had not so much as heard of a *Holy Ghost*: So that this Baptism ye practise, cannot be *John's*; nor *Christ's* it cannot be; for he never had Water ascribed to him. But *John*, who was a true Minister in his time of *Water-Baptism*, said, *HE* (meaning *Christ*) *shall Baptize you with the Holy Ghost and Fire*: So then, if not *John's*, as it's clear it is not; for *John's* was a Type of the True Baptism of the Spirit, and when the Types, Figures, Vails and Shadows were ended, and *HE* the End and Beginning, First and Last, was arisen, and had rent the Vail from the top to the bottom; I say, when the Sun of Righteousness did arise, the Shadows fled away, and gave him place over his own House to rule, whole Right it was: Then was the true Baptism known; then came the Holy Ghost upon them; then did the true Light shine, and the Darkness fled away; then were they inwardly washed, and their Understandings opened; then was the Circumcision of the Heart known; then was he entered into that within the Vail, into the true Tabernacle, which God pitched, and not Man: And so *John* went before, as a Type, but willingly gave place to the Substance.

Substance. So that it's clear, the Baptism you use is not *John's*; and it is much more clear, that it is not Christ's Baptism; and so it must needs be your own; done by you in imitation of the Holy Men of God, gone before, who did what they did in Obedience to the Lord, and in his Power, and were sent by him: But, Oh! whoever sent you, *Baptists*, in this great and notable Day of the Lord? It will one day be said, *Who hath required these things at your hands?* Either shew us your Commission, or else acknowledge your great Error, and Repent, and come unto the true Light, and walk in it; prize it, and obey it, that ye may be saved by it: For it is not a fair Outside of the *Cup and Platter*, but the Inward Washing of Regeneration by the Spirit, and a Living in the Spirit; and the whole Worship of God, say we, and the Scriptures the same, *That the True Worship of God is in Spirit and in Truth*: But that your Water-Baptism is Spiritual, I deny; or that it ought to be observed in the Worship of God, you cannot prove: But *John's* was ordained to be used as a Type (before the Spirit's Worship, or the True Worship in the Spirit was fully Established) and of it

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self,

self, a thing that I believe none of you dare say, doth in any measure sanctifie and wash the Soul. And if it be of so little Effect unto the Soul, why what necessity is there for the Continuance of it to the World's End, since also ye cannot prove it so commanded? For once more let me tell you, that that Baptism commanded in *Mat. 28.* was *INTO the Name of the Father, Son, and Spirit, or Holy Ghost*: But, I say, this was not *John's*; for they that had been baptiz'd unto *John's* Baptism, had not so much as heard of a *Holy Ghost*, (*Acts 19. 1, 2, 3, 4.*) which they must needs have done, if they had been baptized with the use of these words, *In the Name of the Father, Son, and Holy Ghost.*

But further, you acknowledge yourselves, that it is but a Type: Well, I ask you then, What doth it type forth unto us? Or what is it a Type of? If it be a Type of the Baptism of Christ, then I ask you, What further need there is of it, when the thing signified by it is come? Or do you think that Type and Substance must remain together to the World's End? Was it not always from the Foundation of the Law, that when the Substance came, then the Shadows fled away?

But

But altho' you should still say, *Why then did the Apostles use it, after the Spirit's Baptism was accomplish'd?* I Answer, as before, The Apostles had Power over it, after they saw beyond it, and could submit unto the Weakness of Believers Capacities in many things, as above is mentioned; but that they saw not beyond it, till it was reveal'd unto them, is clear; but then they spoke of the *One Baptism*, of the *One Lord*, and of the *One Faith*. And so *John* himself, when he saw *Jesus* walking, he said unto his Followers, *Behold, the Lamb of God, that takes away the sins of the World!* And *John's Disciples left John*, mark, they left *John*, and walked no more with him. For *John's* Baptism could not wash them from their Sins: But, behold, the *Lamb of God* takes away Sin, puts an end to Sin, finishes Transgression, and brings in Everlasting Righteousness; he makes every whit whole, and fully saves to the utmost, them that come to God by him; and makes clean them that he washeth: *And if I wash thee not, saith he, thou hast no part in me.* He satisfies; for he is the *Bridegroom* himself; but *John* was not: He, it's true, was the *Bridegroom's Friend*,
and

and would not rob him of his Prerogative, or Honour, but rejoyced to hear his Voice; and when it was heard, said, *This my Joy therefore is fulfilled.*

So we own *John* in his Place and Time: But we own the *Bridegroom* above *John*, although *John* was his Friend, and did what was commanded; but thought not much to give him place, who had commanded him.

And so, my dearly Beloved Friends, it is in much Love to all, but chiefly to you called *Anabaptists*, that this is written; as I can truly testifie in the Manifestation of that true Light spoken of in the Scriptures of Truth: Unto which I once more beseech you to turn your Minds, and believe in it, and come to walk in it, and obey it; and then will you have Fellowship with us, and truly our Fellowship is with the Father, and with his Son Christ Jesus; by whom we have always received the Attonement, and in whom we live, out of whom we cannot live; for he is our Life: To whom be Glory for ever.

John Gratton.

*Written the 7th of the
First Month, 1674.*

The

The Conclusion.

Great hath been the Travail of my Soul for the Prosperity of *Sion*, and for her establishment above the Top of all the Mountains; and, blessed be the Lord my God, my Eyes behold her, and see her Beauty to exceed all the Glory of the Earth, and her coming out of her Wilderness-State is come: I say, the time is come: And many have lyed, or lain in the Way-side, to have drawn her aside, and would gladly have allured and inticed her from her Beloved, and gladly would have had her turned aside unto other Lovers, and have cryed out unto her, *What is thy Beloved unto anothers Beloved?* And have spoken against her; and when they could not prevail with her, have evil entreated her, and Persecuted, her for her Beloved's sake: And many have been her Troubles, but the Lord hath delivered her out of all: And great is her Joy at this day, and her Glory exceeds all the Glory of the Nations: Her Beauty is Perfect: She is a Virgin, and never was defiled, but is all Glorious; *The King's*

King's Daughter is all Glorious within, her Garments are all wrought Gold, wholly pure; she has no Blemish, she is all fair, without spot, the only beloved of the Lord; Glory to his Name. He hath remembered her in Love, and her Sorrows has he seen, and will plead her Cause, and subdue Kingdoms for her sake, and make her Way plain before her. Oh! Come unto Sion, all ye that desire her Prosperity, and be not so foolish as to sit down short of her; her City is free, her Gates are open by Day and by Night; she has no need of the Sun by Day, nor of the Moon by Night; but the Lord God and the Lamb are the Light thereof: Her Light will never grow dark, her Sun will never set, Night shall be no more upon her; for her Sun is arisen, and as one to run a Race is marching on; his strength is as a Lyon, his Voice is heard to roar, and great Fear is fallen, and a falling, upon the Beast of Prey. O! Who would not live in her? Her Gates are paved with precious Pearls, her Inhabitants are all Kings and Priests unto God; she is altogether comely, and her Glory shall never have an end, Amen

Oh!

Oh! Who, who would not dwell here? Come, Come unto *Sion*, all ye that are sincere to what ye know: Turn ye, turn at her Call, and embrace her Counsel: Why will ye bestow your Money for that which is not Bread, and your Labour for that which satisfieth not? *Oh! come unto me, saith the Lord, my Voice is near you; How often have I called, and ye regarded not, nor have not answered my Requirings, but are imitating them whose Life and Power you are out of.* But now turn ye unto the Lord with all your Hearts; believe in his Light, and Life will you know, that never can have an end; but if you still refuse, you will one day know that you were Warned and Invited by one that truly seeks not himself, but earnestly travails for the Wellfare of all Men, and is become Servant to all for Jesus's sake; To him be all Honour, Praise and Dominion for ever and for evermore.

J. G.

T H E E N D.